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THOUGHTS ON THE CHANGING ERA

FOUR centuries ago, the revolt against Christian *dogma* introduced an era of theological controversy and warfare in which the laity had little part. The present-day revolt against the Christian *social order* opens a new era of history in which the action of the laity is paramount.

During the twenty-year interregnum of Mars, as future generations will doubtless regard the third and fourth decades of this century, a man sent from God sat upon the Chair of Peter whose reign almost coincided with the interval of time. He came to his throne with purpose and determination, and, even in the secular order, his achievements will forever occupy a conspicuous page in history.

Not less important because less visible, a higher and more indigenous history marks the course of the papacy, and it is in this record that the reign of Pope Pius XI will forever stand out as one of great initiatives. One of these, before all others, occupied foremost place in his mind and heart and energies—Catholic Action. He enunciated it "not without Divine inspiration" at the earliest opportunity, and he labored tirelessly during his entire pontificate to develop it, to define it with ever more precision, and to implant it ineradicably over the whole earth.

Proceeding from such a source and with such unprecedented emphasis, it would be to struggle against the Holy Ghost not to see in Catholic Action, not merely a phase of the Pontificate of Pius XI, but "a permanent event for future ages," the foundation of a "new era in ecclesiastical history," and a means of adjustment of the Church to the modern social revolution, if not the solution to the social problem itself. Let us remember that this problem had occupied the attention of the Church for several generations. It had been predicted that the problem would never be solved "without the Catholic Church and the science that Church inspires"; that the Church would provide itself with a new apologia in modern times, paralleling the many of past ages, through the solution of the social question.

Whatever the eventual solution, the very urg-

ent present necessity for a new world social order—of itself and apart from the countless other evidences that a change is taking place—points to the opening of a new era of world history. To find a similar upheaval of comparable magnitude, it is necessary to go back four hundred years in history. Our situation today can be more clearly understood with a perspective of the evolution, during the intervening era, of principles enunciated at that time.

The Council of Trent dated clearly the beginnings of a new era in the *interior life* of the Church. A division point of *Church history* is perhaps not so definitely marked by that Council, if we view history as the chronicled evolution of humanly visible events. For the trends of revolt which the Reformation made signal, and their deep-seated causes, had already been developing for several centuries, and Trent did not mark the *historic* beginning of their decline.

With the avowed purpose of reforming the Church body "in its head and in its members," what that assembly did remarkably accomplish was to prepare, and to inject into the body, the germs of a vaccine specific to the spreading and particular malady which was afflicting it, and to immunize the as yet unaffected parts. The Council inaugurated a new series of *trends*.

The preparation embraced both dogmatic and moral elements carefully compounded. In dogma, an ecclesiology was developed with internal emphasis on the hierarchy and principle of authority, an emphasis which led ultimately to the definition of Papal Infallibility, and which continues in an increasing centralization of power in Rome. In addition the theologians of Trent labored to prepare a bed-rock platform of dogma which would serve the exigencies of fierce controversy. Rigorous, precise definitions of many controverted points of doctrine were formulated, and closely integrated with one another and with the whole body of Christian revelation.

In the moral sphere every effort was expended to provide for the clergy and hierarchy men of learning, virtue and dignity proportionate to the

high prerogatives which were being defended for them, and to the exigencies of the defense. Reforms were instituted in the selection and appointment of candidates; in their training, for which seminaries were of obligatory provision; in their private lives, the discipline of celibacy, and much more. Simultaneously, the heralds of the new era did not fail to insist to the faithful that, in jurisdiction, it was not the man that mattered, but the office; in the Sacraments, it was not the minister, but the rite administered; in preaching, not the preacher, but the word of God preached. The principle of *ex opere operato* was of itself a powerful apologetic for the Apostolic Church against the usurpations of innovators, and was to be a steadfast source of consolation to the harried and confused consciences of the laity in the enduring struggle.

Analysis of all the elements compounded in this program of reform, when taken together, provide determinate clues to the course which history was to follow. (They also direct our search for clues of the *future* to recent actions of the Church.) On the positive side, respect for the dignity of the papal, episcopal, and sacerdotal offices grew during four hundred years to a new high plane, and candidates of outstanding calibre and learning were trained to fill them. The encroachment of temporal influences, chiefly political, was gradually eliminated from Church administration.

Outstanding as were these victories in the outcome, they were overshadowed by those gained through the definitions and defense of dogma. The Reformers battered their heads vainly against the bastions erected here and, as time went on, they saw their own hasty breastworks crumble, their forces divide and disperse in a process now nearing completion. Within the Church acute thinkers, sharpened by controversy, achieved brilliant heights in championing the cause of truth. One by one, their opponents deserted positions found to be untenable under fire, and in their flight, which was always *away* from orthodoxy, they frequently became widely separated from their slower-moving followers.

A victory of this type is necessarily a victory of leaders over leaders, the rank and file taking but an inconspicuous part. The relative exclusion of the laity from the struggle, coupled with the increased segregation of the clergy, slackened the bonds of intimate and sympathetic understanding and, for the first time, the grotesque paradox of anticlericalism lifted its sacrilegious head.

Before Pius XI ascended the throne, the masses

outside the Church had already long felt themselves without unity of direction or leadership. For Catholics, the time had long since come for an aggressive follow-up of the victory. The real problem thus radically changed from Reformation times, a change which, though suddenly come about, was so subtle that many of our best leaders have been slow to recognize the new situation and yield to the requisite readjustments. This has been due to their training for an obsolete type of warfare, but one which endured so long that it appeared established in tradition and adequate to meet every situation. Among such leaders we do not find the Sovereign Pontiffs.

The problem today is one of penetrating masses by masses, of religiously abandoned and leaderless masses, but who are in worldly possession and burning with devotion and zeal. This problem is power, by a new leaven of heaven-minded masses, most nearly analogous to the first Christianization of pagan Rome, and it is to those remote times that many are looking for guidance. They are recognizing the futility of pursuing the leaders of the opposition farther into the mazes in which they have entangled themselves, where there is no principle of contradiction, no free will, where Christ is not Divine, and where the Deity, if any, is vague and unreal. There exists a social common sense of mankind which reacts against excess of unreason, and which prevents the masses from following them thither.

When we come to inspect the present state of our own followers and their equipment for the new warfare, we realize that there has been a *negative* side also to the victorious campaign inaugurated at Trent, that, in some respects, a wholesome reaction is to be expected. We are not here thinking of the winding gulf which has separated the theologians, and the clergy generally, from the laity, nor that which separates us from the Eastern Churches, though these are also pertinent. For, in regard to the latter, the austere methods employed in our defense have caused the Eastern Churches to regard the Roman Church as "the Church of law" as contrasted to their own "Church of love." Like most antithetical slogans of controversy, the import of this distinction is an unmerited exaggeration. Yet it does contain a thought-provoking challenge and a hint as to the nature of the reaction which is to take place.

As the world is more than ever aware today, normal times require less rigid leadership and concentration of function than times of stress and, although the state of the Church on earth is

normally one of war, that warfare is conducted over a wide and catholic front and not concentrated upon a particular danger. One component of integral Christianity is undoubtedly aggressive spirituality on the part of the lay Christian; and aggressiveness, though under control, requires warmth, spontaneity, and freedom of action. Was not this why Christ compared the Church to a leaven, a yeast?

Spiritually, at least, a people overled is a people underfed. For the spirit has a life, a power of immanent action which, under penalty of atrophy, cannot be lived vicariously. This danger of apathy in the spiritual warfare (a term which has become almost an anachronism among many of the laity) was not present when the conflict raged furiously around, for many saving outlets of the spirit's vitality were then to be found. But that time has past and a cry has been raised everywhere for suitably trained and responsible lay leaders to control and direct that lay energy in a new apostolate, a religio-social apostolate.

Long left to their own devices, the non-Catholic laity have developed a resource and self-sufficiency which must be met by corresponding skills in those who would hope to influence them. A rather disheartening lack of these skills, and even of instruction, has been revealed among Catholics since the hour has come for their need. The faithful have been accustomed perforce to look to their learned polemics and theologians, not only to conduct all controversy and take the lead in everything which pertains to religion, but even, with the rest of the clergy, to bear the entire burden and responsibility in these matters.

The throes of this changing era grips the Church, as it did in the past, at a time when the world is in a passionate ferment of external troubles, troubles which today proceed ultimately both from the Reformation and from the collapse of Protestantism as a genuinely religious force. The cherished ideas and principles of the modern world—liberty, fraternity, equality, individualism, unrestrained competition, private judgment, dogmatic indifferentism, responsibility to self alone, free speech, free press, all interpreted with the most unrestricted latitude—have brought that world to disaster and are in full flight, for all practical purposes, the world over. The time appears most unpropitious for entering upon new and radical departures in Church policy, lest we add to the confusion.

Yet supremely indifferent to the world's confusion and at the same time supremely interested in

its causes and cure, the Church, like Augustine at Hippo, sits calmly while civilization is toppling about her doors, and writes a new Utopia. Or rather, she rewrites one that is already deeply graven in her age-old archives wherein Christ reigns in universal triumph—"the peace of Christ in the reign of Christ." Surely this is a phenomenon at which future ages will marvel.

Basic to the reconstruction of the new order, under Divine Providence, is the changed status of the laity in the Church. During the era just ended, the principles of authority and infallibility in the Church have been immeasurably enhanced and solidly established, while secular monarchs, historically inimical to the Church's prerogatives, have been losing their own powers, including their potency to hinder the Divine mission of the Church. Upon the solid foundations which have been laid within the Church, the wider delegation and distribution of function among the lay members of the Mystical Body can safely be established, as necessitated in a democratic world. Moreover, the urgency of this has been officially manifested by the continued insistence upon it by the Church herself since the historic injunction of the Vatican Council to the laity that they should "employ all their zeal and care to remove these errors from Holy Church and to propagate the pure light of faith."

The task is one for an *organized* laity. Pope Pius XI was clear-sighted and definite on this point, and particularly straightforward and determined in his efforts to achieve it. However dark the appearances today, we may be sure that, under God, the providential remedy for our times was neither "too little" nor "too late."

Yet today we are in the midst of world-wide warfare of titanic proportions, with the end not even remotely in sight. In most of the countries at war, including those of the Orient, Catholic Action was in vigorous process of formation and organization. The question is therefore pertinent as to the effect of that war on those beginnings. They are naturally disrupted and retarded, even where the organizations have not been suppressed. Is this the death-knell of Catholic Action?

From the long-range supernatural point of view, it may even be quite the contrary—the salvation of Catholic Action. Studied in its consequences, the "co-operation of the laity in the apostolate of the hierarchy," to the extent implied in the documents, is a profound revolution within the Church. Such revolutions cannot take place

suddenly—violent revolution is not the method of God or the Church. Catholic Action requires a complete adjustment of viewpoint, a re-education, not only of the faithful, but of the clergy and most of the hierarchy as well. Over-hasty growth and development of the practice of Catholic Action, before this change has taken place, would lead not only to what has been called "the heresy of works," but to many other abuses in its name which would destroy its value and lessen its esteem.

We do not need to ask the attitude of our present Pope Pius XII toward Catholic Action. He was Secretary of State under Pius XI during many of its formative years, and a number of its important documents are from his pen. In his first encyclical as Pope, issued just after the war broke out in Europe, he spoke of Catholic Action as "so important," and said that it shows "possibilities of development which justify the brightest hopes." Since then he has taken many opportunities to praise, urge and defend Catholic Action.

The doctrine, however, was substantially completed in theory by his predecessor and his authoritative commentators. It is to that period we must look for the sources which will guide all our attitudes, plans and activities in Catholic Action. The principles of formation and of action will be found there, as well as the theological and his-

torical backgrounds and precedents. The interregnum of Mars was thus God's seeding time. When the crop was planted, the rains came.

The present is the time for hidden growth and development, and our care must not be neglected despite the exigencies of war. This is the time for students to pore over the doctrine and perfect themselves in its content and application; for seminarians and clergy to absorb the theory and develop plans of action; for lay leaders to be formed and made ready. The war over, they will find in a populace purged by suffering and sorrow, a more ready and appropriate kind of response to the call of Christ, a greater aptitude for the things of the spirit.

The plan and model for the Catholic world of tomorrow has been made. In place of the vague and extremely hypothetical "plans for the peace" of world leaders, we are in possession of a definite goal, independent of sovereignties and national boundaries, toward which we can strive with security. As in past ages of revolution, we can determine from the kind and quantity of seed which has been sown, from the long preparation of the soil, and from the diligence with which it has been cultivated, quite a definite picture of the vineyard in the coming era.

JAMES D. LOEFFLER, S.J.

Manresa, Conn.

DEMOCRACY AND COMMUNISM

(Concluded)

CONTINUING his exposition of the nature of Democracy and of Communism at the Social Week conducted in St. Jean, Quebec, last fall, Fr. Gustave Sauvé, O.M.I., director of the School of Social Sciences, Ottawa University, stated:

The denial of God in Communist doctrine flows from its theory of the constitution of man and the universe. Everything is explained by evolutionary materialism. Nature, to the true Marxist, existed from the beginning. From nature developed life and from life thought. Thought is nothing more than a special form of organized matter, while spirit is simply the result of the protracted evolution of matter. Consequent upon this concept, it is more correct to consider mind subject to matter than matter subject to mind. Mental activity is merely a manifestation of psychological conditions. And since society is com-

posed of individuals, society in all its phases is explained by material principles. Therefore, Communists claim that the phenomena of social life, religion, science and philosophy are only a more highly perfected organization of matter. Society is a superstructure in which everything is achieved through matter and for matter, and everything is explained by matter: the deification of god-nature, of god-economy, of god-machine. In the evolution toward the ideal of a perfect economy consists all the beauty of man and of the universe.

Fulop-Miller refers in his book, "The Spirit and Appearance of Bolshevism," to a drawing by the Russian Dobnyski. Depicted are a great number of people at a ball. Revolving over their heads as they dance is an enormous piece of machinery. The drawing is dedicated to the visible god, the machine—not just the inanimate machine made of steel but the superstructural machine of

which both men and individual machines are the component parts. For the individual at best is only a material part of the collective mechanism.

By completely reversing the hierarchy of human values Marxism is achieving its aim. It must destroy the spiritual aspirations of man in order to limit him to mere experience and wrest from him the maximum productive activity. Every experience tending to perfect the social economy becomes part of that divinity toward which Bolshevik effort proceeds. Thus with full warrant can Marxism be called "the deified economic experience."

Communist philosophy attempts to prove that the primary means of salvation are to be found in the absorption of the individual in the mass. Apart from the mass, the collectivity, there shall be no personal joy, no personal interest, no happiness. Only the mass can enjoy itself, can amuse itself, can weep and moan. Everything is directed toward the evolution of that mass, for attaining that economic deity which will leave nothing undone to achieve the happiness of man. It is the common welfare manifested in a mechanized life, in a deified industry, commerce and agriculture. The individual no longer matters, as all his spiritual ties are broken. He has no metaphysical value and consequently morality is lost in the abyss of materialism. The family becomes a mere cell determined by its social function. Because Communism holds each individual to be independent, from an economic standpoint although not in relation to the State, the wife is absolutely free as regards her husband. Rearing of the children devolves upon the government. It is hardly necessary to quote passages from the Russian code of 1918, establishing laws for the family, marriage and the protection of the offspring. A supplementary code was promulgated in 1927, declaring that marriage is a union contracted and dissolved at will, that the State has only one duty: to protect the offspring. Communist organization eliminates the Christian institution of marriage, and filial love becomes a non-essential virtue. The State takes precedence over everything else, the State is the omnipotent master.

In such a society God is of course completely ignored. And with man the measure of all things, Bolshevism arrives at the negation of God. Thence do we approach the philosophy of Nietzsche, favored philosopher of the Communists.

"If man is the measure of all things," he writes, "the idea of a God becomes futile. It is a weak idea. We must banish it from the brain

of humanity. We have killed God, and humanity in amazement is attending His funeral to-day. We are God's murderers. Belief in God is an effect of weakness. To believe in God is to doubt man.

"Absolute atheism is the air which we breathe, we modern intellectuals. Life begins where the kingdom of God ends. That is the first consequence of the exaltation of the ego; that is the first emancipation. And the second consequence will be that the man of the future must also emancipate himself from traditional morality."¹)

Moreover, on the very first page of his pamphlet on religion, Lenin states that "atheism is an inseparable part of Communism."

The Bolshevik insists that salvation does not depend upon God. Man achieves his own salvation through economic expansion, the source of comfort and temporal well being. The Marxist preaches a new Messiah, its advent to be effected by the world proletariat.

"Workers of the world, unite," for the time is coming "when the middle class will exist no longer and institutions that arose out of a false conception of wealth and its outrageous distribution will disappear. Then men will live equally, with the international proletariat the only reality on earth. A new civilization will arise, wholly materialistic, without God, denying a spiritual soul, without religion (whether deist or Christian), with no State organization, repudiating indissoluble marriage and the family (or at least its stability), without private property, without any sanction except to belong, voluntarily or not, to a humanity whose happiness, found and owned at last, will be that Messiah promised and expected for so many centuries."²)

But to continue. Individuals are divorced from God and morality. They are deified matter. Their rights and duties have been nationalized. They are automatons realizing the common welfare, viz., the redemption of the mass in a perfected social economy. Compare these conclusions with those we have drawn from true Democracy: the individuals seek their temporal happiness by achieving the common good in justice and charity, under the guidance of prudent authority, hoping to reach God by the mediation of the Incarnate Word. Such a comparison will lead you to see that Bolshevism, or Communism, is far removed from Democracy, that it seeks dictatorship

¹) Palhories, *Great Philosophers*, "Nietzsche," p. 265.

²) Cf. Simard, P. G., O.M.I. *The Russian Empire and the Church Today*, p. 14.

or totalitarianism. It stands for a doctrine that serves a group, while the group governs the mass by means of violence, the bayonet and espionage.

We cannot conclude our investigation without asking one question: what is the explanation for Communism's success throughout the world? Whether totalitarian or democratic, Communism is a serious accusation if not against Christianity itself, at least against Christians. Marxism extends a forceful appeal to the fraternity of the workers, professing to develop a society without hatred and without class. But these principles have roots deeply buried in the soil of Catholicity. One might almost say that Christians have become unworthy of the teachings of the Gospel, that they remain indifferent while Christ's spiritual heritage is pillaged. We denounce Communism because it destroys, but we are lenient toward regimes that foster hatred in the soul. Do we fear Communism because it denies man and the family, or only because it endangers our comfort and ease?

All too often do we seek, not God, but inordinate profits acquired at the cost of injustice. We desire not God but the blood of our brothers to seal our pacts and treaties. We pursue not God but our own pleasure, which we protect by our laws.

Communism's power is to be explained by the feebleness of Christians. Have we not ignored the influence exerted by Marxist doctrines on the youth of the world? And this is not fiction, it is a disquieting fact that should make Christians tremble.

A cry goes up from the world. God, Who alone can grant us peace, has withdrawn and is silent while the tempest rages. Communism has taken it upon itself to drive God from the universe.

At the same time, however, we know, we who have been redeemed by the Savior, that the mystery of the Cross still bears fruit. *Stax Crux dum volvitur orbis*. "Never," writes E. Baumann, "has the motto of the Carthusians, *Volvitur orbis*, been more apt. The world rushes on blindly, a drunken ship on a river without banks, unmindful of the approaching whirlpool. A few of the oarsmen exhaust themselves trying to check the speed, for it is impossible to go back up the stream. But their efforts are scorned by the blind ones whom they are trying to save. Above the chaos into which they sing one point is illuminated in the height: *Stat Crux*. The Cross remains firmly planted in the world over which it

rules. But when the earth around the Cross quakes, it needs human arms to hold it upright—trained, patient, tireless arms, sustained in turn by angelic hosts. Those arms are necessary, they shall not fail."³)

The arms are those of the true soldiers of Catholic Social Action, of the militant supporters of Christian Democracy, of the soldiers who, strengthened by the love of God, remain in the front line, without regard for human needs and without presumption, devoting themselves to their fellows. And always, in sorrow and in joy, in the enthusiasm of success even as in the desolation of defeat, they sing of hope.

* * *

Thus the address of Fr. Sauvé at the conference on Democracy and Communism. Following his remarks the honorary chairman, Judge Amédée Monet, closed the session with a brief address. He declared in part:

Communism kills the individual and the family, defies human nature and places the State above everything. To inaugurate their system the Communists must violate God's orderly plans; to maintain it, they need a machine gun at every street corner.

Communism scorns the instincts which God has implanted in the depths of human nature: that instinct of preservation which creates individual right; the instinct of propagation which creates the family; the instinct for property which creates social law. This system cannot last except by recourse to violence. It is foredoomed to failure, holding sway only by anarchy.

Thus far we have avoided the horrors of such anarchy. We possess democratic institutions. But it seems that we as free men have not performed our duty to guard the people against the allurements held out by the Communists.

Christianity does not forbid a free people to place in common all their natural aspirations, so as to reap collective advantages. The Church's teaching even enjoins upon us as a duty, in the name of justice and charity, to share with those who have less spiritual, intellectual and natural blessings than we. It would seem that a Christian Democracy desiring to perpetuate itself would concern itself more than it has in the past with the common good, in matters of education, for example, or aid to the sick, to the disabled, to all the underprivileged.

Christian Democracy must realize that the peoples of our earth have more than the air they

³) The Carthusians, pp. 275-76.

breathe at their disposal. Christian Democracy must respect the right of private property, but it must also demand that everyone help to bring about the happiness of all. To do so not only conforms to the teaching of Christ, it also represents a guarantee of property itself.

We hope that the nations, purified by war, will turn aside from their egoism, and will inaugurate a new order in the world, one in which everyone can share in the possessions that are indispensable to the dignity of man, to social stability, and practical virtue.

PEASANT PROPRIETORSHIP A SOCIAL PROBLEM

UNEXPECTEDLY for most people, the peasant population of a number of countries and colonies in different parts of the world engages the serious attention of economists, sociologists and, in particular, of governments. We know the problem both here in the States, in Puerto Rico and Hawaii. In the British Empire it has come to the fore not alone in India but also in South Africa, in the Union as well as in such colonies as Kenya and the Rhodesias. As to economic conditions prevailing in the British West Indies: they are a source of serious concern for the British Government. For two centuries those islands were expected to cultivate largely a single crop, sugar, for which Europe long depended almost exclusively on the Antilles, while as a by-product rum was quite welcome. With the development of the beet sugar industry in Europe, cane sugar from the Antilles lost its prerogative. Like other single-crop regions of the world, the sugar-producing West Indies now suffered economic stagnation and their Negro population poverty.

How dearly a people may be made to pay for the mistakes of leaders, even those long dead, a news item, published not long ago in a Canadian paper, indicates. According to this report, the London Government is preparing to spend more than twenty million dollars in the British West Indies on projects intended to relieve unemployment, now aggravated by the war, "and on other social and economic conditions," such as those responsible for recent disorders in the Bahamas. The program, the report states, is being expedited by the work of the Anglo-American Caribbean Commission.

What appears essential in the statement is the admission of the British co-chairman, Sir Frank Stockdale, that the chief topic of discussion at a meeting held at London, attended by co-chairman

Charles Taussig, our country's representative, had been "the maintenance of essential food supplies to the island, despite shipping disruption and the submarine menace." It is thus, the unexpected having happened, the economic doctrine of the division of labor, once hailed as a wise prescription for both the domestic and colonial economy, revenges itself on a later generation. What is so evident to us, that the native population of the Antilles should long ago have been induced to cultivate and produce the food needed by them, was rejected by men, economists as well as statesmen and planters, who believed themselves intelligent and competent judges of what served best their own advantage and world economy. They would not have admitted that economic opportunism prevented them from perceiving what would make for long sustained prosperity and the economic security of the inhabitants of those islands. "Sugar has been 'king' even in decline," remarks a careful observer of conditions in those islands, "and left too little leisure for domestic problems."¹)

Puerto Rico has shared the fate of the British West Indies. To the extent that we may justly claim Mr. MacMillan's statement regarding the islands applies also to our possession: "Though greatly increased production of food crops for home consumption is not merely desirable but essential, for the bettering of the low standards of living of the producers themselves, anything like a general policy even of gardens for all would threaten the labor supply, and be quickly checked if any Government was ever inclined to carry its zeal for peasant cultivation to such lengths."²) The present administration of Puerto Rico has attempted to inaugurate this very policy. The at-

¹) Warning from the West Indies. A Tract for Africa and the Empire. London, 1936, p. 160.

²) Ibid., p. 161.

tacks on Mr. Tugwell are said by residents of the island, who have the interest of the poor at heart, to originate with those opposed to the creation of a self-sufficient peasantry, no longer entirely dependent on the sugar growers.

After everything has been said there remains the remarkable conclusion at which the author of "Warning from the West Indies" arrives: "The justification of peasant proprietorship as it is now is definitely social rather than economic."³) Economic factors undoubtedly favor large, well financed enterprisers. Mr. Macmillan states in this regard: "Some powerful modern companies, and private individuals here and there, are showing in a striking way what can be done by applying

brains and capital to agriculture . . . No old fashioned unscientific planting would suffice to produce even on virgin soil what I saw on a United Fruit Company estate in the Vere Peninsula in Jamaica . . . ¹⁾

History will some day record whether or not the intention, prevailing at present, to establish a staunch peasantry on the land, was able to accomplish its purpose. The experiences of the past in this regard are not at all reassuring. The statement in one of the sermons of St. Ambrose: "The history of Naboth dates far back, but is it not the history of today?"—has proven true repeatedly since it was uttered by that great Bishop.

F. P. K.

Warder's Review

"Whatever is Natural is Right"

POSSIBLY even that old reprobate, Voltaire, would concede, were he to return to this earth, that Naturalism, Individualism, Agnosticism, and other fruits of the doctrines preached by the philosophes of the eighteenth century, were bearing bitter fruit, did he observe conditions, such as those a Catholic educator, a laywoman, has written us about:

"Delinquency? No worse, but bolder: our local high school has its share, and more, of immorality among teachers and pupils, one of the former serving as organizer. When a girl is 'caught' other pupils are cautioned by her teachers to in no degree slight or ignore her . . . And two wrecks grow where one grew before. A teacher, slightly married, has given birth to her third child without retiring from her teaching position for even a day or so beforehand. Whatever is natural is right!"

Voltaire, and the other "strong minds" of the eighteenth century, did not wish their ideas should be put into the heads of the common. In fact, he said just that. Their sophisms were something for them and other members of the intelligentsia of their days to play with and to put into practice, should they wish to do so. It was a privilege, so to say, of the members of the Third Estate, which was in revolt against the other two classes of the existing order of society, to deny what generations of men had thought true and revered. But this has happened: the poison has filtered through until it has now permeated all levels of society, with results entirely at variance both with the Puritanism of former generations

and the morals of the Victorian age. And now that the gurgling slime and the brackish waters of the morass are engulfing even youths still in their teens, public authority is standing idly by, as if opposed by natural forces and not by false doctrines. Afraid to act for fear of being denounced by those who continue in our days the work inaugurated by the philosophers of two hundred years ago.

Arbitration and Self-Regulation

TO the old adage, "charity begins at home," might well be added the variation, "peace begins at home." It must indeed appear ridiculous to such pagan people as the Chinese and Hindus that we should believe it possible to establish a lasting peace among nations while available statistics regarding the prevalence of divorce, strikes, and lockouts, to say nothing of the exceedingly great number of murders committed in our country, indicate our inability to keep peace at home.

In this regard prevailing conditions resemble those which led St. Francis and his followers to exert their influence in behalf of peace. "They (the Franciscans) were the most active and successful arbitrators," states a German historian. "This was the true vocation of the sons of St. Francis . . . wherever they went, says an old legend, they always first announced peace."²⁾ The creation of the Poor Man of Assisi was indeed, as Professor M. Heimbucher writes, "essentially a social order."

¹⁾ Ibid., p. 189.

²⁾ Holzapfel, H. Handbuch d. Gesch. d. Franziskanerordens. Freib., 1909, p. 232.

³⁾ Ibid., p. 185.

To aid efforts intended to promote the conviction "peace begins at home," Catholics should pay far greater attention to arbitration than has been their wont thus far. In a society so complex as is ours, suffering from chronic social unrest, and at a time when the old and the new are engaged in deadly conflict, the annunciation of principles does not suffice. They must be established in measures and institutions. What the possibilities are, the "Diamond Center" has demonstrated.

Adopting a system originally established in Antwerp, the diamond industry of the country, so *Arbitration in Action* reports, decided to set up an Arbitration Chamber, with the intention of keeping out of court. "It is a very legal proceeding," the journal mentioned asserts, "with rules and appropriate forms. The twelve members receiving the greatest number of votes for arbitrators at the annual meeting (of the Diamond Center) constitute the Arbitration Committee." There is, in addition, a Conciliation Board and a Special Committee, which hears complaints against members for infraction of by-laws, rules or regulations of the Association.¹⁾

Of particular importance is the provision of Diamond Center's arbitration system imposing a penalty for non-compliance with a decision or award of the Arbitration Committee. Guilty of this conduct, a member is liable to expulsion and termination of membership. Thus this association makes use of a factor of self-regulation in many cases enjoyed by the guilds of former days.

Whose is the Responsibility?

A MAGAZINE article on the Black Hawk State Park, adjoining Rock Island, Ill., contains what under present conditions must be considered a startling statement:

"The Black Hawk war was one of the *inevitable conflicts* [italics ours] of an advancing civilization."

But why did the meeting of peoples of the white race with primitives so frequently result disastrously? Civilization is not directed by blind forces which determine its course but by human agents. It is their disregard for the natural law and the precepts of Christian conduct is in large part responsible for that sorry page of history on which are recorded the unjust and inhuman acts of Christian nations against those considered by them uncivilized. Fr. Honorio Muñoz, O.P.,

states the case well when he says: "the slow progress of some countries has given rise to the idea that other more civilized peoples had a right to impose their dominion for the furtherance of civilization." And this claim having crystallized in the course of time, "though more often than not in the wrong way, might prevailed over right in many cases, and ambition, shielded with the names of progress and enlightenment, has led nations to disregard the rights of countries called backward or less civilized."¹⁾

It is, therefore, eminently desirable men should bear in mind that the natural law and the law of nations are common to all men, that our conduct toward other nations and peoples, no matter what their standard of civilization may be, must be guided according to those immutable precepts.

Private Enterprise

IT were far better high school students, and even their elders, should read and consider the annual reports of corporations, such as Radio Corporation of America, rather than waste time on consuming the trivialities presented to the readers of our dailies on all too many of their pages.

It is true, the Radio Corporation of America is integrated in the capitalistic system and the chief purpose of its existence is the creation of profit. Nevertheless the story of achievement is noteworthy, and it constitutes a part of the economic history of our country. Although a newcomer in the field of economic enterprise, gross income of RCA for the year 1942 was \$197,024,056! And this sum does not include the transactions of foreign subsidiaries.

Unfortunately, the report for the year ending December 31, 1942, records no earnings prior to 1933, in which year the gross income reached the after-all appreciable sum of \$62,333,496. In that year the RCA paid no income tax and shareholders received no income from their investment. Since then earnings on common stock have gradually increased from a low of \$.074 to \$.502 for 1941. For 1942 shareholders received only \$.417, despite the increase in gross income and in net profit before payment of Federal income taxes.

The report emphasizes the fact that RCA operations reflect the company's effective effort in the unprecedented war activity of radio. "Radio

1) Loc. cit., N. Y., Feb., 1943, p. 18.

1) Vitoria and the Conquest of America. 2. ed. Manila, 1938, p. 89.

is a powerful instrument of service to the nation, and its people," it states, "in war and in peace. The present war is a war of science, mobility and speed. Radio is in the very heart of it." It is further said: "While most of the uses of radio in wartime are military secrets, the importance of radio is emphasized by the fact that the armed forces of the United States are stationed at more than sixty places on the international battlefronts. Only by radio can all these outposts be co-ordinated quickly in communication. In addition, radio has the global assignment of maintaining contact with the battle forces of the navy on the high seas. Radio travels with the convoy carrying supplies, and with the airplane in combat, as well as in land transport and reconnaissance."¹)

It would be wise for planners and collectivists to look before they leap. Is it probable the radio would have achieved the present stage of development if, from the beginning, the invention had been state owned and controlled? With increasing frequency since the time when Cyrus Field persisted in his attempts to connect Europe and America by an undersea cable, despite initial costly failures, private initiative and perseverance on the part of capitalists have accounted for achievements which demanded for their success the aid of science and technical knowledge. What a bureaucratic regime in industry could have accomplished in this regard, is beyond our knowledge of facts. There is no historical parallel on which an opinion could be based. But we do know that public enterprises are not distinguished generally for efficiency or the ability to promote progress.

Contemporary Opinion

I WONDER how long it will be before we hear the first rumblings of the demand that adult education shall be made compulsory. The argument is very clear: that you cannot be a good citizen and a voter and a judge of difficult questions unless you are instructed and studious, with brightly burnished and thoughtful dome. When the teachers have used up what fragment of childhood and adolescence remain to be appropriated, they will find themselves, in their imperialistic urge and quest for raw materials, bound to look to the unannexed continent of the middle years of life.

D. W.

The Tablet, London

There is obviously a very real and a very important degree of truth in the great democratic and egalitarian principles which Jefferson enunciated. But those principles can only be practiced without disaster in a world in which they are balanced by leisure and a tradition of culture and at least some relics of aristocratic feeling. Of this Jefferson, though he never explicitly stated it, was in fact well aware. His classical scholarship and his architectural tastes were alike those of an aristocrat and tastes that would be unlikely to survive for long in a completely egalitarian society; and it was therefore a wise instinct in him, and something far deeper than mere snobbery, which caused him to recoil with some horror from the prospect of a rise to power of Andrew Jackson, the man from the backwoods.

CHRISTOPHER HOLLIS

Man's failure to construct a sane system to regulate exchange between the nations is one of the reasons for the ghastly state of the world today. Therefore, the schemes for the post-war regulation of monies and trade, published by the American and British Governments, are the concern not only of experts, but of every man, woman and child. The general standard of life which the world enjoys, and on which all hopes (!) of social betterment hang, must depend in considerable part on the way in which the nations succeed in organizing for their mutual benefit exchanges of goods surplus to their domestic needs. Any currency mechanism which is devised for financing future international trade must make provision against repetition of the maladjustments—the absurd accumulation in creditor countries of "frozen" gold, the deflationary and other restrictive policies enforced on "gold-less" countries, the exchange speculation, and flights of money—which were a major factor in the economic anarchy out of which arose Fascism, with its denunciations of "Jewish finance capitalism," and the aggressive political nationalism which led to the Second World War.

What Lord Keynes has offered to the world for its consideration is not a plan for dealing with the immediate post-war chaos (for which in many countries special relief measures will clearly be needed) or for coping with the control of long term development loans from rich and advanced to poor and backward countries, but a mechanism whereby a beginning at least is made on the future economic ordering of the world between na-

¹) Loc. cit., N. Y., n. d., p. 14.

tions in the field of international trade. Some such scheme is essential if the anarchy of tariffs, devaluations and unemployment crises is not to return, with another war as its inevitable sequel.

*New Statesman and Nation*¹⁾

The Committee of Jewish Writers and Artists has vindicated the honor of the Jewish people. In calling an American-Russian Friendship Meeting at Carnegie Hall on April 5th, this committee, whose membership includes Dr. Albert Einstein, Dr. A. A. Brill, Waldo Frank, Lion Feuchtwanger, Sholom Asch, Louis Untermeyer, and many other prominent American Jews, has enabled the Jews of New York to give expression to their undivided support of the victory program of the United States and the United Nations, and of the solidarity of the coalition which binds America, the Soviet Union and Great Britain.

Coming as it did hard on the heels of the revolting anti-Soviet meeting at Mecca Temple, which was initiated by a so-called "Committee of 250," headed by David Dubinsky, the Carnegie Hall meeting gave fitting answer to those who would sully the name of the Jewish people by associating it with a campaign of slander against its greatest friend and savior—the Soviet Union.

Dr. Chaim Zhitlowky, President of the Committee of Jewish Writers and Artists, and dean of Yiddish journalists . . . and others emphasized the urgency of friendship and collaboration with the Soviet Union and expressed the feeling of the Jewish people as a whole that efforts to undermine friendly relations with the Soviet Union are a crime against the Jewish people, because they constitute a crime against the United Nations, an impediment to victory, and an aid to our fascist enemies.

New Currents
A Jewish Monthly²⁾

It is a striking fact that the generation of Europeans who ignored God and chose the "empty cradle" rather than obedience to the Creator's first command to man should be immediately followed by another generation which has been compelled by total war to adopt in self-defense the conscription of its women-folk.

ARCHBISHOP MICHAEL McGRATH
Cardiff, Wales

¹⁾ The article on "A Bank For World Trade" discusses also the U. S. Treasury proposal for a United Nations Stabilization Fund but grants the Keynes plan preference.

²⁾ N. Y., April, p. 5. Publ. by Jewish Survey Corps.

Fragments

PRESIDENT of the U. S. Chamber of Commerce, nominally capitalism's staunch defender, Eric A. Johnston delivered himself of this startling opinion at a meeting of the Chamber on April 27th: "The old-style capitalism of a primitive free-booting period is gone forever."

A program in a nutshell is presented by the editor of the *Nebraska Union Farmer* in this brief statement: Democracy cannot be superimposed from the top down. It must be established by the people from the bottom up. That the world will be reformed by neighborhoods is quite literally true. In the economic part of this reform, co-operatives are bound to play a leading part.

The proofreader of the usually remarkably accurate *Congressional Record* nodded long enough to permit Czechoslovakia's President Benes to look forward—in his address to the Senate May 12th—to the day when his country will again be the *goldchild* of the United States. Or was this a typographical error?

According to the author of "Dickens World," the novelist saw the insufficiency of "Benevolence," but he was skeptical of "government," and he thus "exemplifies very clearly the dilemma between *laissez faire* and interference." He quoted with approval Buckle's assertion that lawgivers were more often the obstructors of society than its helpers.—*Vide* our own legislatures.

A few years ago Arthur J. Penty stated: "It is said that the London School of Economics—with which I have heard Columbia University compared—turns out hard-boiled Liberals and Bolsheviks, and nothing else. There is reason in this. Bolshevism is finally the only possible reaction against Liberalism for people who reject the Middle Ages."

No one can tell today what material any object will be made of in the future. The only safe prediction about the materials industry is, it appears to Richard M. Bennett, that the struggle for the post-war market will exhaust the ideas of the advertising agencies and bring prosperity to the professional and trade building magazines.—And the cost of all this will be borne by whom?

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The True Nature of the State

THERE is a growing baneful error in our times which in the totalitarian systems has reached its climactic expression and is not wanting in other nations. This is the claim that to the State belongs all power, all rights, a monopoly over all human relations. This error divorces civil authority from every sort of dependence on God and accountability to Him.

In its extreme expression it is such a contradiction of the Christian Gospel that our Holy Father says: "A new danger has arisen—the subordination of everything to politics and the heresy of a national State which subordinates all to human law." In its more mitigated expression it is an infringement on human freedoms. We find it in the tendency to substitute decrees for law, the administrative function of government for the legislative and judiciary.

It talks about efficiency in government and forgets the first objective of all government, the common good. That in the complexity of our times the State must use its authority in a larger way for the good of the citizens is clear and sane; that it should exceed the right limits in the exercise of this authority is contrary to our traditions.

As we state in our Declaration of Independence, God is the Supreme Judge of nations, and His Law in nature and in revelation is binding on nations as well as on individuals. The American Revolution was a protest against arbitrary encroachments of the civil authority on the rights of individuals, and we know the jealous precautions exercised in the framing of our Constitution.

MOST REVEREND SAMUEL A. STRITCH
Archbishop of Chicago¹⁾

Prayers for Peace

A Glorious Pilgrimage

THERE were exactly eight men present at the meeting. Could they, dare they adopt the plan under consideration? Could they gain the confidence and the co-operation of the priests? Would the plan fail and make them, and the priests as well, the laughing stock of the community?

With misgivings the members of the Quincy Men's District League, of the CU of Illinois, voted to go ahead with the plan to sponsor a Queen of Peace Pilgrimage during the month of May. After all, had not the Holy Father asked Catholics to pray to the Blessed Mother in season and out for peace, to arrange devotions in her honor for this noble ideal?

All of this took place about three months ago. There followed a period of intensive planning which few organizations can rival. The idea was propagated by personal contact, as one member "button-holed" another to convince him he should do his utmost as a member of one or other of the committees. The League's officers called upon the pastors of Quincy's parishes, to find them enthusiastic. The publicity committee called upon the press, and found the papers receptive to the idea. They circularized all Catholic societies of the area; asked the pastors to announce the event in

parish bulletins, in the classrooms, in the pulpits; secured the co-operation of merchants who displayed posters announcing the Pilgrimage in their windows.

Meanwhile the planning committee went ahead with its arrangements. Seven services were announced, to be conducted in that many parish churches on seven different days, including a concluding solemn Mass on Memorial Day. The priests' committee made all plans for the actual devotions, each differing from its predecessor, but all directed to the Mother of God to implore her intercession and bring about a just and lasting peace.

Everything was in readiness the night of May 4th, time of the first service. Early that evening, however, what was described as a terrific wind and dust storm blew up, and the hearts of the planners sank. But to their amazement, a full hour before the devotion was to start St. Boniface Church was filled to overflowing. Those who could not enter the edifice crowded around the exits and outside, to hear the service transmitted through loud speakers. The local radio station broadcast the entire hour of prayer.

Overjoyed, the League members and their collaborators awaited the second service. Was the

¹⁾ From an address on the Papal Peace Program.

first so well attended merely because of its novelty? The evening of May 7th was greeted by a torrential downpour of rain, but again the church, that of St. Rose, was overflowing an hour before the devotion began. Holy cards were distributed to the participants, bearing the dates of the other services and a prayer for peace. By this time too the posters made by the art class of Notre Dame High School were on display publicizing the Pilgrimage. A Franciscan Father returned from this service to write in his parish bulletin: "It seems as if the Queen of Peace and her Divine Son want to test our confidence and perseverance, our sincerity and spirit of sacrifice" (referring to the inclement weather). "No! We will not be discouraged by inclement weather or any other inconvenience . . . So here's hoping that we see you all again at the third Station, at St. Mary's Church."

The newspaper publicity by this time was increasing, even as were the crowds. Extra police had to be called to cope with the traffic problem. Came the 13th and with it a bitter cold, unseasonable evening. But still there was an overflow crowd of many hundreds.

And thus it went throughout the month. The Men's District League, with Harry Schuering as general chairman of the Pilgrimage committee, had achieved a glorious victory. They had worked against odds to sponsor one of the most successful events of its kind ever conducted in the city if not in the State. The public, unified prayer of the worshippers has been heard in heaven, and their prayer cannot help having found favor with the Queen of Peace and Almighty God. In a practical way have the members of the League carried out the Pontiff's injunction to storm heaven with their prayers.

Can other societies and leagues and branches of Catholic organizations follow the pattern thus laid down, imitate the example of a handful who were not afraid to work?

While it is impossible to credit all who contributed to the success of the Pilgrimage, mention must be made of all the priests of the city who took up the idea so faithfully, and of such members of the committee as Messrs. William K. Ott, James McGee, Louis Freiburg, Gerhard J. Sander, John B. Hanfland (the president), Anthony Grawe, and George Weltin.

Post-War Reconstruction

International Law, a Prerequisite of an International Order

AMONG the casualties of the strife engendered by the clash of economic and nationalistic interests since the beginning of the present century international law is one of the most deplorable. What was so painstakingly developed, was ruthlessly set aside at the pleasure of one great power or another. Nor did men seem to care greatly that the *Jus gentium* was crumbling, until Japan attacked Hawaii without previous declaration of war. And while proposals for some kind of an international commonwealth are numerous, little is being said or written about the need of doing over again what such men as Victoria, Suarez, Hugo Grotius, and others, began in former centuries. By no means a slight task, for one reason because even the representatives of Christian nations are no longer agreed on the fundamental precepts from which all positive laws must be deduced. "There is an eternal right outside of man's will and guaranteed by God," Bishop von Preysing instructed his people last Christmas, "a clear and distinct division between good and evil, those things which are permitted

and those which are not." And this right is binding on peoples as well as individuals; it is of universal application.

Diligently the Church has aided in developing international relations and the principles of international law. "Not all may agree today with the doctrine of the two swords (a medieval concept of authority and power entrusted to the Pope and the Emperor—Ed. note)," Fr. L. A. Raymond, D.D., remarks in an article on "The Churches' Contribution to Law," "but the Church was responsible for the Confederation of States under her own religious hegemony, which made up the Europe of the Middle Ages, and for them she formulated a *Jus gentium*, several of the principles of which are still observed in international relations. "While it is recognized that the kingdoms of this world, as opposed to the one universal Church, may exist and prosper while remaining separate and independent, yet it was thought that the bond with the Church would be of a higher nature if the partition walls between people and people were broken down, all nations joined together in one, and the unity of

the human race under one lord and ruler acknowledged . . . the Gospel was to be the law of nations' (Janssen "History of the German People").

"This medieval conception of the State," Fr. Raymond continues, "was of course destroyed even before the Reformation, and savage wars followed its destruction. The Peace of Westphalia in 1648 was an attempt to build again out of the debris, with what results history has shown us. Earnest and intelligent efforts have been made to set up a court of arbitration, or to formulate agreements on matters of international importance, such as delimitation of boundaries, conduct of war, respect for private property, development of trade relations, stoppage of illicit traffic, etc. All this is to the good. But unless man's inhumanity to man ceases, unless there grows again the realization that we are all one family under the Creator, unless there is some supra-national authority whose word will be respected

by the nations, there appears no chance of escape from the abyss. The Church developed international relations on the principle of the brotherhood of man; when that principle reigns again supreme, international law will be respected and observed."

Undoubtedly a serious attempt will be made in the near future to set up some form of World Government. At best it will be a difficult task to secure for the new supra-national authority permanency. The effort will utterly fail to accomplish its purpose, if the responsible statesmen continue to adhere to the fallacious doctrine that "the principles of right are mutable according to man's will and according to the time and the place and the quality of the individual or the nation" (Bishop v. Preysing). Because, as a result of this heresy of modern days, the concept of right ceases to exist, tempting the strong to assert themselves.

Co-operation and Credit Unions

Extension of a Noble Idea

AT least in Italy interest in the charitable loan office known as the *mons pietatis* continued far into the nineteenth century. It is known, for instance, that Pope Leo XIII, while Bishop of Perugia, in various ways fostered the local institution.

From a brief account of the charitable endeavors engaged in by Caspar Spontini (1774-1851), a composer of operas popular in the first half of the last century, it appears that he founded a *mons pietatis* in his native city Jesi, in the former Papal States, with a donation of thirty thousand francs, a considerable sum in Italy in those days. The account which has yielded this bit of information refers to the foundation as the outstanding example of the charity of Spontini who, curiously, was Royal Director of Music at Berlin for twenty years.

Although more in keeping with present needs and methods, the parish credit union fulfills the very purposes the *mons pietatis*, as the charitable or municipal pawnshop was called from the middle of the fifteenth century onward, was intended for. The credit union may also fulfill another purpose to which charitable organizations and individuals devoted gifts in former times. The brief article on Spontini's charity mentions, among other things, he had "furnished many girls with

a decent dowry, permitting them thereby either to marry or enter a convent." This particular charity is virtually unknown today. The parish credit union would do well to foster loans for dowries, making it possible for young people contemplating marriage to set up housekeeping while avoiding, on the other hand, the necessity of paying a usurious rate of interest by buying furniture, etc., on the installment plan.

Co-operative methods of distribution will be a major post-war factor in U. S. economy, so *Retailing Magazine* informs its readers. The article contends: "No glance at some of the post-war distribution potentialities would be complete without at least a look-in on a very old movement which, stimulated by recent developments, continues to make noteworthy new gains—consumer co-operatives." There are said to be those "among the merchandising fraternity who are carefully watching the co-ops . . . They are not sure but that in it [co-operation] they see a dark horse of very considerable proportions—and opportunities."

It seems not merely politics but also co-operation makes strange bedfellows. Thus, the *Madras Journal of Co-operation* expresses its gratifi-

cation "that the Modayur Stone Image Workers' Co-operative Society was the recipient of an appreciation and award of a prize of twenty rupees for the workmanship of the images supplied by the Society to the Mambalam Sommarge Samavardhini Sabha, Thyagarayanagar." Finally the Society is recommended "to those who are in need of excellent idols of fine workmanship and quality."

State Socialism

Leviathan

THERE is a gradual awakening throughout the country to the dangers we invite by broadening the scope of State Socialism. Speaking at the commencement exercises at the University of Buffalo Medical School, Dr. Charles G. Heyd, a former president of the American Medical Association, stated that the plan to provide security, protection, and plenty for all from the cradle to the grave would eventually prove an economic and biological failure. And referring to the Beveridge Plan, Dr. Heyd, now Chief Surgeon and Professor of Surgery at the New York Postgraduate Medical School, and Clinical Surgeon at Columbia University, said:

A credit union will be organized in the near future for members of St. Mary's Parish, Fredericksburg, Tex., it was decided at the recent semi-annual meeting of the parish Catholic Action Council of Men.

The purpose, operation and function of a credit union were explained to the members by Mr. Ben Schwegmann, of San Antonio.

"If man is to survive as an individual social unit, free from the concentration camp of political slavery, he must return to the ancient philosophy of the Old Testament that 'in the sweat of thy face shalt thou eat bread.'"

Addressing himself particularly to the 66 graduates upon whom the degree of doctor of medicine had been conferred, the speaker declared that the world appeared to be moving "to the left" and added that today emphasis is placed upon quantity rather than quality. "Socialization of medicine is preached as part of a new Utopia, with a vast bureaucracy of mediocrity for its administration."

The Youth Movement

Vocational Direction

AS the war reaches into an ever increasing number of homes, the problems of dislocation are coming to be recognized as some of the most serious consequences of the conflict.

It is patent that the disruption of homes, the turning from peacetime occupations to jobs of destruction will leave their mark upon the country and its people. But the war is also revealing faults in our way of living, particularly in our educational pattern, which few men suspected and still fewer admitted prior to 1939. It remained for the war to prove that we were a nation unable to use our hands, that mathematics and the sciences had not impressed themselves very deeply upon the grammar- and high-school students exposed to them, that despite our mechanical civilization we had only a relative handful of skilled mechanics.

As a result, the emphasis is now all on the so-called practical subjects to the virtual exclusion of what are generally considered the liberal arts or the cultural subjects.

This changing trend is of course understandable as something dictated by the exigencies of

the times. But there is a danger that it will not stop with the close of hostilities, that it will continue until a race of technical specialists has been created, men and women devoid of cultural interests. It is toward this goal the technocrats and others are professedly working.

But in any event the dual problem is one to challenge the interest especially of those who would plan for the after-war period. Above all it should call attention to the need and desirability of making careful provision for vocational guidance. The pre-war years were replete with instances of the "square pegs in round holes." And with such stress placed on selling and on white-collar positions, much unhappiness was engendered, as men and women with mechanical inclinations and skill all too frequently languished in blind-alley jobs. The mass education movement, particularly the ramp dedicated to a high-school training for everyone regardless of talent or aptitude, must bear a major share of the blame for this condition.

A number of organizations and foundations have set up vocational guidance departments to

help adults find the occupations for which they are best suited. *Good Business* recently published an article detailing the work of one of these "clinics," explaining the at times exceptional transformations wrought in workers after securing jobs better suited to their capacities than their former occupations. Stories of salesmen becoming millrights, filling station proprietors becoming airplane workers, stenographers becoming designers are related and evaluated.

Here is a field which Catholic societies have left strangely alone, although it is a field in which they could perform invaluable service. Members of Catholic men's and women's organizations qualified for the task could, for instance, supervise the testing of high school boys and girls for vocational aptitudes, could set up, with the pastors, vocational guidance councils in parishes. Moreover, they are in a position to secure the services of competent vocational counsellors who can point out the advantages and disadvantages of certain types of employment to those in their care, can advise especially the young to avoid jobs for which they are physically and mentally unsuited, and to seek those for which they are qualified.

Organizations which are eager for some type of work to perform might well consider vocational guidance as a project of major importance, one

greatly needed today and one that will become increasingly valuable in the years to come, certainly in those immediately following the war.

The suggestion advanced in the June activities letter of Fr. Edward A. Bruemmer deserves wide currency. The communication, titled "Family Prayer, A Youth Apostolate," urges the resumption of the custom of family prayer, once so general in our country.

"Today, when families are separated because of the war," writes the CV's second vice-president, "and where there are so many intentions for which to pray, nothing is more salutary than the revival of family prayer . . . And in family prayer, after the evening meal, parents should ask their children, especially those between the ages of 12 and 18, to lead the prayers.

"While some speak of social reconstruction now and in the post-war era, telling of plans which our good people do not even understand, there is one method which reaches all, learned and unlearned, good and bad, sick and well—prayer is the universal language which touches and reaches the hearts of all."

Among activity suggestions for the month are the reviewing of the CB pamphlets "Condemned to Hang by Frederick the Great," and "Memoirs of a Leper Girl," and the sponsorship of an oratorical contest.

A List of Social, Economic, etc. Terms

REGIONALISM: A movement designed to promote local autonomy and self-government of regions (provinces), particularly in France. Regionalism includes more than political aspirations as it embraces cultural, historical, economic, traditional, even religious objectives. Developed about sixty years ago, it attained greatest importance in the Bretagne, and in the Alsace after the first World War. In our country regionalism has a more restricted meaning, being applied almost exclusively to the decentralization of industry.

SECULARISM: The tendency to exclude religion from politics, business, etc, and to emphasize the present life and its duties. The secularist ignores completely religious duties and instruction. Somewhat akin to rationalism (*q. v.*), secularism fostered, and in turn was fostered by, the Enlightenment of the eighteenth century. Secularism has been termed by Pope Pius XI as one of the gravest evils of our day.

SINGLE TAX: The proposal, or system, devised

to secure the needed public revenue through a levy on the value of land alone. Locke and later the physiocrats advocated the idea, but did not succeed in establishing it in practice. It remained for Henry George to popularize the plan and to conduct a crusade in its favor. Wherever tried, the single tax plan has had limited or no success. Recent years have experienced a revival of Georgism.

SOCIALISM: A political-economic-social theory of social structure predicated on state control of economic activities, state ownership of certain spheres (particularly the utilities, services and certain durable goods industries), and the supplanting of competition by co-operation. There are or were many varieties, e. g., fabian, guild, Christian, and collectivism, Communism, all of which are patterned in some way or other upon fundamental Socialism. Numerous encyclicals of the past sixty years speak out vigorously against Socialism and its offshoots.

SOCIAL REVIEW

Catholic Social Action

EARLIER in the spring Vatican Radio announced there were some 217,000 members affiliated with the Catholic Youth Movement in Spain. In the women's section there were 14,000 recruits in 1942, and it now numbers 117,000 members. Over 31,000 took part in retreats in all parts of the country. Saragossa specializes in study circles for young women workers.

The men's section has over 100,000 members, an increase of 5,000 over last year. Over 10,000 members took part in retreats, and over 15,000 in days of recollection. There is a special military branch for soldiers of Alcazar, into which three Army generals were recently received.

ESTABLISHMENT of the William J. Kerby Foundation has been announced in Washington, D. C., to honor the memory of the late Rt. Rev. Msgr. Kerby of the Catholic University of America. The foundation will seek "to promote the recognition of the spiritual basis of American Democracy in order to assist that way of life to survive; to emphasize the spiritual quality or the motives of Christ in social work; and to assist in the development of lay leadership, especially in the field of social work."

Miss Jane Hoey, director of public assistance for the Social Security Board, is the president of the foundation. Members of the Central Verein have reason to remember Msgr. Kerby. Among other services to the organization he addressed a CV Social Study Course in Spring Bank, Wis., as long ago as 1910.

THERE has been established in England the Catholic Council for the Family and Population. It is intended to promote the following objects: 1. To awaken the public mind to the dangers of the present low birth rate; 2. to propose and support measures designed to assist and encourage parenthood; 3. to expose the evils—social, moral and national—of the use of contraceptives.

A recent meeting of the organization was devoted to the examination of the question of Catholic co-operation in the Government campaign of instruction on venereal diseases, together with the general problem of sex education.

ON May 18, 1893, the first Catholic Sailors' Club in the world was opened in Montreal; twelve days later the promoters rented, at twenty-five dollars a month, a third-floor attic, "The Upper Chamber," access to which was gained by an outside staircase. By 1896 the Club was able to occupy larger quarters. When, in 1897, Msgr.

Merry del Val (later Cardinal and Papal Secretary of State) visited the Club, he expressed the hope that it "would become the first strong link in a chain of similar charities that would encircle the globe." He suggested that steps looking to this end should be inaugurated.

In 1920 the Catholic Sailors' Club of Montreal, which early in May celebrated the fiftieth anniversary of its founding, became a co-founder of the Apostleship of the Sea, an international organization which enjoyed the approbation of Pope Pius XI. It is functioning in ports in all parts of the world despite the war.

TO extend its influence among the people, the bi-weekly organ of the Catholic organization, *Credo*, in Hungary, has changed itself from a review to a newspaper.

Credo is a Catholic Action organization for men and its paper has the same title. The newspaper is now applying itself to discussing and offering solutions for the more difficult questions which arise in the religious and social life of Hungary. It is also taking a prominent part in the revival of religion in the fighting forces.

Personalia

IT is reported in the *Catholic Times*, of London, that Sir William Beveridge was aided in the production of his famous Report by the Hon. Frank Pakenham, younger brother and heir presumptive to the Earl of Longford. Thirty-eight years of age, he started politics as a Conservative—for three years he was in the party's research department—and then joined the Labor Party.

His political conversion Mr. Pakenham attributes to his wife's influence and to his study of the Gospels. For a period he was secretary to the Oxford City Labor Party and he secured the record number of 2,330 votes in the city's municipal elections of 1938. He was received into the Church a few years ago by Fr. Martin D'Arcy, S.J.

THROUGH his writings Dr. Goetz Briefs has made a friend of the editor of the *Co-op News*, official organ of Alberta's three largest co-operative associations. The editorial discussing "Three Necessary Steps in Economic Progress," states Dr. Briefs "has been described as one of the leading refugee philosophers now in America. He teaches in the Graduate School of Georgetown University, of Washington. Americans are beginning to learn more of him and his writings through articles published in the *Commonweal*, *Review of Politics*, and other journals. These articles are leading to the wider reading of his books, such as 'The Proletariat.'"

The Canadian editor calls particular attention to Dr. Briefs' opinion that the attempt to use the political State for economic purposes "divorces social responsibility from economic organization," and thereby substitutes one heresy for another. "The end is the establishment of a fourth form of slavery: bureaucratic-ward slavery, for owner-worker slavery, which succeeded the land-serf and master-slave form of slavery." In conclusion the article says: "We do not know of any one today who has analyzed and continues to analyze monopolism, statism, and co-operation more clearly than Dr. Briefs. We urge you to study his writings."

Mechanization of the Farm

PERFORMANCE of mechanical pickers in harvesting much of the SxP cotton remaining in the fields in Arizona as a result of labor shortage is said to have given conclusive evidence of their feasibility. Pickers of both the Rust Brothers and the International Harvester Company are being used.

Due to the outstanding success of the pickers, reports indicate that much of the war-important long staple cotton left in the fields will be salvaged. Observers described performance of the machines as "surprising," in view of the fact that neither was designed to pick the SxP cotton which grows from five to ten feet tall.

War-Created Rural Problems

AMENDMENT of rural school laws is being sought by farmers in Pennsylvania in order that the older children in farm families may assist with seasonal farm work without jeopardizing attendance requirements, which are very stringent in the Keystone State. With the danger of food shortage and the increasing scarcity of farm labor both staring the Pennsylvania farmer in the face, about the only alternative is more student labor, but here he comes up against prohibitive State laws.

Another school problem being widely discussed in Pennsylvania is the difficulty in maintaining the teaching force in many fourth class school districts. Many teachers are leaving for the high wages of defense industries; while city and village districts are drawing away the most competent rural teachers—all creating a rural school problem of serious magnitude.

Embargo on Money

AN innovation of a financial nature has been resorted to by Argentina with the issuance of a decree controlling the inflow of money into the country. The purpose of the measure is to prevent refugee capital from entering the country unless it is intended for permanent investment

in commercial or industrial enterprises, and will contribute toward strengthening the Argentine economy.

In this way it is hoped to prevent an accumulation of a large amount of floating unproductive capital that might produce a severe crisis if a change in conditions should cause its sudden withdrawal. At the present moment the amount of gold and foreign currencies accumulated in bank vaults is disproportionate to Argentina's needs.

Problems of Racialism

TO what extent racialism dominates the thought and feeling of a vast number of Americans the following questions, posed by *Social Questions Bulletin* (of the Methodist Federation for Social Service) reveal:

"Is white and Negro blood being separated in your local blood bank? What steps have you taken?" The reasons for these queries are explained in a quotation from *Christianity and Crisis* (May 3, 1943). This publication reports a New Jersey leader as circulating this petition:

"Whereas, all bio-chemical and physiological researches have proved the fundamental identity of human blood, labeling as false the unscientific doctrine of a superior race with superior blood: Whereas, by segregating the blood of Negroes and whites the American Red Cross is giving currency to the false and vicious propaganda: Therefore, we request and urge the American Red Cross to plan and carry out a nationwide educational campaign to bring all people the facts about human blood and to end ignorance and prejudice in this phase of the race-question."

Curbs on Labor Unions

IN recent months both in the Senate and House of Congress bills were introduced intended either to establish the responsibility of labor unions before the law or to curb monopolistic tendencies. Their tenor is as follows:

O'Mahoney Bill (S. 10). Requires certain corporations, trade associations and labor organizations to meet National standards. Judiciary. Reynolds Resolution (S. J. Res. 9). Requires registration and financial statements of labor unions and prohibits certain persons from being officers. Education and Labor. Andrews Bill (H. R. 1781). Requires labor unions to incorporate and file financial reports. Judiciary. Smith Bill (H. R. 2124). Requires registration and financial statements in addition to covering other matters.

O'Daniel Bill (S. 191). Prohibits employers from entering into contracts during war discriminating against anyone because he is or is not a member of a labor union. O'Daniel Resolution (S. J. Res. 4). Calls for a constitutional Amendment to guarantee freedom to work to everyone, whether they are members of a union or not.

Minimum Wages

WHILE little has been attempted in recent years to extend and correct existing minimum wage laws, members of the New Mexico and Texas State Legislatures are proposing minimum wage laws modeled after the acts now in effect in many States; a Michigan bill would simply provide a \$16 basic minimum.

Several of the States are considering minimum-wage amendments which would raise the basic rate or pave the way for a quick increase of rates in wage orders. New York and Massachusetts bills would extend the minimum-wage coverage to men, while another New York bill deletes the exemption of farm and domestic workers.

Monopoly

IN a speech before the New York Credit Men's Ass'n., Thurman Arnold, former Assistant Attorney-General and head of the anti-trust division of the Federal Department of Justice, described the managers of cartels as "the holders of the special economic privileges which are responsible for our shortages today."

According to a report published in the *Herald-Tribune*, of New York, he said that cartel officials are now preparing to protect their system of high prices, restricted production and controlled markets in the interest of post-war super-profits. After describing the growth of such international cartels here and abroad in tobacco, tin, fire insurance, magnesium and other fields, he warned against the "aristocrats of cartel bureaucracy" who, if they are not stopped, "may be able to turn our peace into a morass of technological unemployment caused by restricted production."

Incumbered Homes

TO what extent the homes of the nation are burdened with debts is indicated by statistical figures having to do with conditions in the District of Columbia, released by the Bureau of the Census. To begin with, of the 50,151 reporting owner-occupied non-farm dwelling units, 32,511, or 64.8 percent, were mortgaged. A total mortgage indebtedness of \$126,695,900 was reported on the first and junior mortgages on one-family properties.

The average indebtedness per property was \$4,552. A debt of less than \$1,500 was reported for 10.3 percent of the properties, while 55.7 percent of the properties reported an indebtedness of \$4,000 or more. The total mortgage debt represented 51.3 percent of the value of the mortgaged properties in the District.

The leading type of mortgage holders in the District were the building and loan associations, which held 48.6 percent of the total number of first mortgages.

Slaveholding Recurs

ACCORDING to a statement issued by the Attorney General at Washington, a man and his daughter, both of Beeville, Texas, were convicted by a jury in Federal Court at Corpus Christi, Texas, on an indictment charging violations of the Federal Slavery Statute, Section 443, Title 18, U. S. Code. Following conviction the father was sentenced to a four-year prison term and his daughter to two years.

The indictment had charged that the two defendants had aided each other "in causing Alfred Irving, a Negro, to be held as a slave by threatening and intimidating the said Alfred Irving and by inflicting great bodily injury upon the person of said Alfred Irving and by putting him in fear and causing the said Irving, against his will, to perform labor," sometimes chained to a plow and forced to pull it.

In Government Employ

FEDERAL civilian employment is crowding the three-million mark for a new high record, according to a recent report by the Civil Service Commission. A total of 2,862,185 employees were on the Government's payroll at the end of January, the highest number in history and triple the employment figure reached during the first World War when Federal employment merely scraped the one-million mark.

The Federal payroll also reached a new high in January, the bill presented Uncle Sam for that month amounting to \$519,020,550 or at the rate of well over \$6 billion a year for salaries alone. The first year of the war saw an increase in Federal personnel of approximately 1,200,000 or almost double the previous employment figure.

The New Economic Dispensation

ADDRESSING a labor conference early in May, Great Britain's Home Secretary, Herbert Morrison, stated the real post-war issue would be the relations between the State and industry. "Over a considerable part of the economic field," the speaker said, "there won't be genuine private enterprise in the old sense—or any prospect of it."

"The real (post-war) issue would be whether centrally organized industries shall be allowed to run their own affairs in their own separate way on the basis of restriction, monopoly and safety first, or whether the State would find the means by public ownership or some form of public control to ensure that they operate in the interests of expanding national wealth and a policy of full employment."

HISTORICAL STUDIES AND NOTES

ANDREW KLOMAN, FOUNDER OF THE CARNEGIE STEEL COMPANY

(Concluded)

SO great a hold did avarice have on Andrew Carnegie that he could charge his lifelong friend, Thomas N. Miller, three prices.¹⁾ It was only natural that Andrew Kloman should have been suspicious of such a partner. However, due no doubt to Kloman's skill Carnegie had some consideration for the German mechanic and did not employ the foul means in dealing with him that he later used on certain of his other partners.

As we have brought out, the Kloman brothers lived for a time in Riceville. In 1853 they moved from the region of the Monongahela River to the north (right) bank of the Allegheny River, at that time Duquesne Borough (later Allegheny City, now Pittsburgh). Thus they were near the homes of their future partners, the Carnegies, Phippses and Millers, who lived several blocks south of them. In the articles of partnership, of 1861, this new home, in Bank Lane,²⁾ is referred to as "a small frame house and lot."

The Klomans operated a shop in a nearby dwelling for five years, until 1858, when they erected their famous forge about two miles upstream, at Girty's Run in Millvale. When the latter forge was abandoned in the winter of 1861-62, following completion of the Twenty-Ninth Street mill, the trip from Andrew Kloman's home in Duquesne Borough to the mill became more difficult as he had to cross the Allegheny River by ferry. And when the Thirty-Third Street mill was acquired in 1865 the distance from home to mill was even greater.

Under such circumstances it is quite understandable that Kloman sought a home nearer to the mills. Accordingly, he purchased a historic estate in 1864, the so-called Foster Home. It is recorded that on Aug. 9, 1864, Robert Bell, administrator of the estate of Malcolm Leech, sold to Andrew Kloman property with a frontage of 167 feet on what is now Penn Avenue, Pittsburgh, comprising three-fourths of an acre with a dwelling on its premises at what is now 3600 Penn Avenue, for the consideration of \$9930. It was

in this house that America's greatest composer, Stephen Collins Foster, had been born on July 4, 1826.

In 1814 William Barclay Foster had come from Virginia and on Apr. 5th had purchased 300 acres of land in this area from Alexander Hill who had bought the tract from George Croghan, famous Indian trader. The purchase price was \$35,000. Foster had intended to name his domain Foster-ville, but about this time the country was electrified by the exploits of the naval hero James Lawrence (killed June 5, 1813). So he named the tract Lawrenceville in the latter's honor, and the name is still attached to the area, now a part of Pittsburgh. Some time in 1814 or 1815 Foster took up his residence on the tract, then situated two and a half miles above the city. Here he built a frame house—the so-called White Cottage—on a hill that commanded a view up and down the Allegheny River for miles. Seven children were born in the White Cottage to Foster and his wife, Eliza Collins Foster, including Stephen Collins Foster, born July 4, 1826. Two months before the latter's birth, on May 6th, the Bank of the United States foreclosed a mortgage against the Foster property. The family continued to live in the Cottage, paying rent to the Bank, until it was sold on Sept. 6, 1827, to Malcolm Leech, a grocer. Shortly thereafter the Fosters moved to Pittsburgh and in 1832 moved again, to Allegheny Town (now a part of Pittsburgh).

Leech paid \$4000 to the Bank of the United States for the tract on which the Foster homestead was located. He built a large brick addition to the frame White Cottage, in fact using the latter as a wing. Upon Leech's death, in 1861, Andrew J. Dull, of the Reese, Graff & Dull Iron and Steel Works, rented the home, living there until it was purchased by Andrew Kloman in 1864. Kloman had the White Cottage dismantled, replacing the frame structure with a brick wing constructed on the original foundation. As such the house stands today at 3600 Penn Avenue, the same as when Kloman erected it. This is the house in which Kloman lived and died. After his death the property passed into the hands of Samuel McKee, in 1884, whose widow, Mrs. Catherine McKee, sold the home in 1914 to James H. Parke, a pioneer steel maker of Pittsburgh. The latter presented the house to the people of the city to be maintained as a shrine to the memory of Stephen Collins Foster, with the stipulation that the caretakers of the homestead

¹⁾ Winkler, John K. *Incredible Carnegie*. Garden City, N. Y., 1931, p. 100.

²⁾ The author has been unable to locate this street or lane. Furthermore, no work is to be found in any Pittsburgh library giving a connected history of the nomenclature of the present streets of the city.

and museum must be descendants of the composer. It is now called the Stephen Collins Foster Memorial Home. The city of Pittsburgh provided maintenance in the home for Foster's only daughter, Mrs. Marian Foster Welch, who lived there for more than twenty years, dying on July 9, 1935. At present Mrs. Welch's children, the composer's grandchildren, care for the Memorial Home.³⁾

Morrison Foster, an older brother of Stephen, described the birthplace of the great composer in the Sunday edition of the *Philadelphia Times* for Apr. 15, 1883, as follows: "Stephen Collins Foster was born in Lawrenceville, now a portion of Pittsburgh, on the 4th of July, 1826, in a frame cottage house, painted white, with green blinds. Splendid trees surrounded the early home of the musician, while back of it, stretching acres away over the hill, was a magnificent grove of walnut and oak (now occupied by houses). The elegant residence of an iron prince (Mr. Andrew Kloman) now occupies the site of the old homestead, on Penn Avenue, at the head of Thirty-Sixth Street."⁴⁾

When Kloman moved to Lawrenceville that borough was virtually a country-side, with a number of straggling houses and unpaved roads. None the less the Philadelphia-Greensburg Turnpike Road (now Penn Avenue) granted him easy access to both the Thirty-Third and the Twenty-Ninth Street mills, while Butler Pike made the trip to the Lucy Furnace relatively easy. It was certainly a great improvement over the road from Duquesne Borough to the Millvale Forge, a stretch which as late as 25 and 30 years ago was still one of the worst roads in the Pittsburgh area.

The Kloman residence in Lawrenceville was looked upon as one of the finest homes in the Pittsburgh district. It was here the partners of the Kloman-Carnegie concern met regularly to discuss their business problems. These meetings were also attended by Mrs. Margaret Kloman, Andrew's wife, who acted as hostess to the group.

³⁾ Morneweck, Mrs. Evelyn Foster. *The Birthplace of Stephen C. Foster as Recorded by his Father, Mother and Brother and Other Contemporary Authorities*. Privately published, 1936, 4to, pp. 39, with maps and views. The authoress, a niece of Stephen C. Foster, proves conclusively that the house in Greenfield Village at Dearborn, Mich., which Henry Ford bought as the original Foster home and transferred from Pittsburgh, was built only two years after Stephen Foster's birth.

⁴⁾ Quoted by Mrs. Morneweck, daughter of Morrison Foster. *Ibid.*, p. 13. Andrew Kloman was dead in 1883 but the Foster home was still in the possession of his family. Leech's addition now forms the main part of the home, of which the structure built by Kloman is only a wing.

In one of the first-floor rooms Mrs. Kloman was later confined by her asthma. She died on May 20, 1879, at the age of 55. In a room on the second floor Andrew Kloman died a year and a half later, on Dec. 19, 1880.

Surviving Andrew Kloman were six children, Anthony, Margaret, Karl, Bertha, Theodore and Amalia. Anthony was born in 1850 and died in 1929. Amalia, the youngest, was born in 1864, married a Mr. Haywood and was still living a few years ago in St. Petersburg, Fla.

When Andrew Carnegie refused to endorse the notes of the Texas Pacific Railroad in 1873 and thereby precipitated the ruin of his greatest benefactor of former days, Thomas A. Scott, he excused himself by saying that "since all depended upon me, my brother with his wife and family, Mr. Phipps and his family, *Mr. Kloman and his family*, all rose up before me and claimed protection."⁵⁾ Five years later, however, all thought of Kloman's family had apparently slipped from his mind, claiming no protection from the wily Scotch exponent of egotism.

Andrew Kloman was a prominent Catholic man in Pittsburgh during the latter part of his life. Two of his children were married by the Rt. Rev. Michael Domenec, Bishop of Pittsburgh, viz., his oldest son, Anthony, and his oldest daughter, Margaret. Both marriages took place in 1874.

When Andrew Kloman and his brother first settled in Pittsburgh they became affiliated with St. Philomena's Parish, at that time the only German Catholic church in the city. When they moved to Duquesne Borough in 1853 they joined the German Church in Allegheny City, St. Mary's, situated on Lockhart Street. Finally, when they established their homes in Lawrenceville in 1864, they became members of the nearby St. Augustine's Parish, organized four years earlier for the benefit of German immigrants in that section.

It is known that Andrew Kloman regularly supported the church by renting pews and by contributing to the collections. In 1880, for example, the year he died, he had rented six pews (at \$6.00) in St. Augustine's Church; this was an unusually large number of pews for one person to rent. He sent his children to the parochial school⁶⁾ and paid the tuition regularly (50 cents a month for each child). He served on the committee of the

⁵⁾ Carnegie, Andrew. *Autobiography*. Boston, 1920, p. 197.

⁶⁾ Diamond Jubilee of St. Augustine Church. Pittsburgh, 1863-1938, p. 111.

church for three years, from 1868 until 1870.⁷⁾ Moreover, his name appears on the baptismal records as sponsor for his brother Anthony's son, Andrew, on Nov. 15, 1868. Kloman also contributed to the special church collections. In 1864, for instance, he donated \$125 for a monstrance and \$10 toward the construction of the new altar.⁸⁾ In 1868 Mrs. Kloman donated \$25 toward new altars and contributed to the fund for the purchase of a white chasuble.⁹⁾ Her husband engaged John Foerster to paint the Way of the Cross in oils for St. Augustine's Church, defraying all the expenses. The oil paintings cost \$230, while the frames cost \$66.¹⁰⁾ When the new church was build in 1901 these stations were replaced by a new set paid for by the late Mrs. Mary Regina Frauenheim. The old ones were donated to St. Benedict the Moor Parish (for Negroes) in Pittsburgh.¹¹⁾

In addition to these charitable activities Andrew Kloman was a contributor to the institutions sponsored by all the German Catholic parishes of Pittsburgh. His name is to be found on the list of donors to St. Francis Hospital, established to care for German Catholics in time of sickness, and to St. Joseph's Orphan Asylum, which cared for German Catholic orphans. Kloman was interested to such an extent in St. Francis Hospital that for some time he was its regular collector in St. Augustine's Parish.

Thus did Andrew Kloman prove himself a practical Catholic throughout his life and an active member of the parishes to which he belonged. His death was looked upon as a distinct loss to the Catholic community as well as to his honest partners and his workmen. The good impression he had made on his new business partners is well attested by the resolution passed by the Board of Directors of the Pittsburgh Bessemer Steel Company at his death: "In broad charity, in great patience, in *uncomplaining endurance of wrong*, in conscientious veracity and uprightness of integrity, in calmness and serenity of manner, we recognize the higher type of Christian manhood."¹²⁾

7) Ibid., p. 99.

8) *St. Augustinus* (monthly periodical of the parish), June, 1922, p. 7.

9) Ibid., December, 1922, pp. 3, 4.

10) Ibid., November, 1922, p. 7.

11) Information supplied by Mr. Karl Kloman.

12) Quoted by Bridges, James Howard. *The Inside History of the Carnegie Steel Company: A Romance of Millions*. New York, 1903, p. 152. That Andrew Kloman was wronged by persons other than those associated with the Carnegie concerns is proved by the fact that shortly after his death a priest in Pittsburgh sent to

This dignified language rings true and is a pleasing contrast to the language of his erstwhile partners who had no respect for moral worth but only for the dollar-and-cents value of the "irascible German mechanic," as they slanderously described him. The employees of the Superior Mill, in their resolution passed Dec. 20, 1880, affirm that they "have learned with profound sorrow and regret of the death of our late employer Andrew Kloman," and that they "felt that in the death of Andrew Kloman they have lost a kind employer, a wise counsellor and a faithful friend." The committee appointed to present these resolutions to the bereaved family consisted of George H. Tattall, H. S. Lyon, R. S. Alston and Henry A. Coyle. Tattall was an influential leader of the workingmen and his esteem for Andrew Kloman bears out the contention that under the guidance of the wise counsellor and friend of the workers no strikes and lockouts would have ruined the Homestead concern, and that the Carnegies would not have captured their rivals' works.

Andrew Kloman died at the age of 53 years, four months and eleven days. At the time death struck his hopes were indeed bright. Had Divine Providence granted him a longer span of life, it is probable he would have overturned the "triumphant chariot of Carnegie luck" and would have become a multimillionaire through his own efforts and ingenuity and not through the graces of Andrew Carnegie, as the latter had desired.

On Dec. 22, 1880, three days after his death, Kloman was buried from St. Augustine's Church in St. Mary's Cemetery, Pittsburgh, by the Capuchin Father Felix Mary Lex. His grave is located in Section O, Lot 1, No. 3, in that Catholic cemetery situated at Forty-Fifth Street and Penn Avenue. Some of his former partners are interred in the adjoining Allegheny Cemetery. As mentioned, Kloman's wife had preceded him in death by about a year and a half, having died on May 20, 1879.

Anthony Kloman, Andrew's brother, died at the ripe old age of 70 years and eleven months on Feb. 13, 1897, and was laid to rest in the same Catholic cemetery. His wife, Mrs. Anne Mary Kloman (nee Schillo) died on Oct. 21, 1898.

(Continued on page 104)

Anthony Kloman, Andrew's oldest son, a sum of restitution money so large that it was considered quite a fortune. At the time Anthony Kloman was engaged in bridge work in Johnson City, Tenn. This information furnished by Mr. Karl Kloman.

Book Reviews and Notes

Johnson, Fr. Peter Leo. *Stuffed Saddlebags: The Life of Martin Kundig, Priest, 1805-1879*. Milwaukee, Bruce Publ. Co., 1942. Pp. viii+297. Price \$3.

FR. KUNDIG'S life by Fr. Johnson is a work of first-class scholarship couched in a lucid, flowing style. The subject of the biography was a pioneer priest born in Switzerland in 1805. In 1828 he came to the United States where he labored as an itinerant missionary in Ohio until 1833, in Michigan from 1833 until 1842, and in Wisconsin from 1842 until 1859; in the latter year he settled in Milwaukee as pastor and diocesan vicar-general. He died in Milwaukee on March 6, 1879.

The author was fortunate in having access to first-class sources: a manuscript biography compiled by a close friend of Fr. Kundig, the priest's diary, and a wealth of private and official correspondence. Nevertheless, "the life of Kundig presents its quota of mystery. The key to his life, excepting his natural endowments, is a combination of his profound belief in Divine Providence and an abiding trust in the Everlasting Reward" (p. 282).

Fr. Johnson makes the best use of his material, never failing to give accurate references to sources and critically weighing the evidence of doubtful assertions. In the style of our best historians the background that conditioned Martin Kundig's life is described; in this connection his natural abilities, home life and early education serve to explain much of the success of the future pioneer priest and organizer for the Church in America.

Kundig was a descendant of a family that had assisted in the founding of the oldest surviving republic, that of Switzerland (established in 1315). This republican heritage explains his ready acceptance of American ideals. Moreover, his Swiss origin gave him a cosmopolitanism that could only be accentuated by his service as a papal guard in Rome. This explains why Fr. Kundig preferred to work in this country among the English-speaking people. He even accommodated himself to the current prejudice against the Roman collar, dressing according to the American fashion.

Fr. Kundig in his thirties is described thus: "He was tall, fine looking, a gentleman of polished manners, accomplished linguist, with a fine tenor voice, which he used to advantage, for he was a thorough musician. These qualities made him a welcome guest in the highest social circles" (p. 35).

Nature endowed the priest with a strong physique, and robust health, so that throughout his entire life he startled people by his physical prowess and endurance. His was a high degree of courage, an inspiring confidence, a practical friendliness, a knack for practical inventions. Before coming to America, he had acquired a knowledge of farming and had learned to ride a horse. Both attainments proved of service in the wilds of our country, where he was able to operate a large garden and became an expert horseman. He knew how to play and also how to tune an organ, both of which were of value in mission work. Still another skill, cooking, learned while a papal guard, was to stand him

in good stead during his later career as an itinerant missionary.

The first four years of his ministry were spent in Ohio among a rural people and the next nine years in Detroit among an urban group. In the latter community he was for five years county superintendent of the poor in Wayne County. He gained undying fame for his heroism during the cholera epidemic of 1834. Although pastor for both English- and German-speaking groups in Detroit, his chief interest was the care of the sick, the poor and the orphan. It was during this time his powers of initiative, determination and accomplishment matured. While engaged in mission work in Ohio his total abstinence from intoxicating liquor at once made him popular among the Irish settlers and American Protestants. It was in Detroit, however, that he entered the lists as an active campaigner in the cause of temperance for the first time.

In 1842 Fr. Kundig went to Wisconsin. Here the former missionary who "rode the circuit" in Ohio and championed the cause of the distressed in Detroit began priestly labors of a different kind. For the next seventeen years he was a builder of churches and schools and for the twenty remaining years of his life after that was pastor of the cathedral parish in Milwaukee and the organizer of a large diocese. He read mass the very day of his death, March 6, 1879.

This pioneer priest profoundly affected the development of the Church and the States in which he toiled and Fr. Johnson does not hesitate to enroll him among the great men of our country (p. 3).

The reviewer can recommend the biography in every respect. Local histories will clear up some obscure points. Fr. Johnson writes (p. 62) that Kundig's headquarters after April, 1832, were "probably Cincinnati." Actually they were far from that city, being in Beaver, now Temperanceville, Belmont County, Ohio, where Fr. Kundig is listed as the first pastor, for 1832 and 1833 (see Bishop Hartley's *History of the Diocese of Columbus*, 1918, p. 516). In the bibliography no reference is made to the work of Sister Monica, *The Cross in the Wilderness, A Biography of Pioneer Ohio* (New York, 1930), although it is based upon original documents. This author quotes (p. 9) from a memorandum that the "effects given to Mr. Kundig for the mission of St. Martin consisted of: 8 plates, 4 knives and forks, 4 spoons, 2 beds, 4 chairs, 2 towels, 4 sheets, 2 pillow cases, 2 mattresses, 2 cotts, one small pot, one chalice, 2 chasubles, 1 alb, and one oil stock."

Reading Fr. Kundig's life will indeed be a stimulant and will surely lead to a better appreciation of the labors of the early priests. We cannot but wish many readers for the book.

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

A warning from Mr. Samuel Crowther's "must" book, "Time to Inquire": "Our people have traded liberty for the promise of security. Some did not know that they were trading; some do not yet know that they have traded, for the names of things remain much the same; others contemptuously dismiss liberty as only the freedom to starve and thought they were trading nothing for something."

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St. New Haven, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all mission gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Archbishop Stritch to Preach Convention Sermon

DEFINITE acceptance of the invitation to preach the sermon of the 1943 CV convention solemn pontifical high Mass has been received from Most Rev. Samuel A. Stritch, Archbishop of Chicago and Chairman of the Bishops' Peace Committee.

This assurance was communicated by Archbishop Stritch, who is also Episcopal Protector of the Natl. Cath. Women's Union, to Most Rev. James A. Griffin, Bishop of Springfield and host to the convention, who will celebrate the Mass.

The convention will begin Saturday, August 21st, and will close Tuesday noon, August 24th. The executive board voted to curtail the sessions by a full day, a decision approved by Bishop Griffin. There will be no mass meetings and probably one public gathering in addition to the Mass, a general meeting tentatively scheduled for Sunday afternoon at which the Central Verein's declaration on the war and the peace will be read and explained by Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., and a member of the Bishops' Peace Committee.

Plans for the event, under Bishop Griffin's guidance, are proceeding very well. His Excellency has appointed Fr. John S. Brockmeier, spiritual director of the CWU of Illinois, to serve as what might be called co-ordinator of the convention, to co-operate with both the local committee and the national officers. Fr. Brockmeier supervised the conduct of a splendid CV State convention in Springfield two years ago.

At the initial meeting of the representatives of the local societies, conducted May 19th, Mr. Will H. Hellhake was elected chairman of the convention arrangements committee, composed of eight officers. Attention was focused particularly on the problem of rais-

ing funds to defray the expenses of the assembly. The delegates were favorably disposed toward the creation of an honor roll of contributors to the convention fund. The second meeting of the committee will be held on June 2nd.

As in other years, the Committee on Social Action will begin its meetings a day before the convention opens, and will continue them on August 21st. In the afternoon of that day the executive committee will hold its first session, with the second scheduled for the evening. The official opening takes place early Sunday, followed by the pontifical Mass. In the afternoon the general meeting will be conducted, with the local people invited, while in the evening at the formal opening of the business assemblies the presidents will read their annual messages. An attempt is being made to have certain features of Sunday's program broadcast. Monday and Tuesday will be devoted exclusively to business meetings. Among the more important items of business are the final report of the CV Insurance Research Committee and the revision of the constitution.

One reason why no efforts will be made to secure a large attendance at the general meeting, of people outside the city that is, is of course the problem of transportation. Another, equally valid, reason is the problem of feeding a large number of visitors at public eating places.

Archbishop Stritch has participated in a number of conventions of our organization. In 1938 he delivered the sermon at the pontifical Mass, while in 1941 he addressed the women's mass meeting. Bishop Griffin was host to the 1926 CV convention, distinguished for its several peace meetings attended by a number of European Cardinals, Archbishops and Bishops.

Officers of State Branches and district leagues are urgently reminded of the necessity of sending at least a few representatives to the convention, as are those societies especially in the Middle West for which the problem of transportation will not be severe. Friends of the CV and the NCWU whose advice we have sought regarding the holding of a wartime convention have been unanimous in pointing out the need of such a meeting, of the really worth while contribution our associations are in a position to make.

CV, NCWU Present Plaque at Tomb of Unknown Soldier

IN a brilliant ceremony, attended by many hundreds of people including particularly the representatives of national Catholic societies, the CV and the NCWU presented a bronze plaque at the trophy room of the Tomb of the Unknown Soldier on Sunday, May 23rd.

The occasion was the fifth annual Solemn Memorial Military Field Mass in the Amphitheater at Arlington National Cemetery, sponsored under the patronage of Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond, by the Knights of Columbus in conjunction with the National Capital Committee of Catholic Societies. The presentation was made following the Mass.

The plaque, blessed by Most Rev. William T. McCarty, C.Ss.R., Military Delegate, bears the emblem of the CV and NCWU, and the inscription: "To those who fought and died for Christian principles so that American Democracy might live." Only two other trophies have been presented by Catholic organizations.

The Mass was celebrated by Very Rev. Paul A. McNally, S.J., vice-president of Georgetown University, for the Americans who have died in our country's wars. Bishop McCarty, who presided and preached the sermon, was attended by Very Rev. Anthony T. Strauss, spiritual director of the NCWU, and Fr. Edward A. Bruemmer, second vice-president of the CV in charge of the youth movement. The music was provided by the choir of the Commissariat of the Holy Land (Franciscans). Immediately following the mass the prelate blessed some eighty wreaths laid at the Tomb by the officials of as many Catholic societies.

In his address at the presentation of the plaque President William H. Siefen declared in part: "In the name of the Catholic Central Verein of America, so many of whose members have since its foundation in 1855 fought in the armies and the navies of our country, I now present this tablet that it may testify to our loyalty to a cause for which the Unknown Soldier gave his life." Mrs. Mary Filser Lohr, president of the NCWU, in a similar address asserted: "The National Catholic Women's Union highly appreciates the privilege of participation in this memorable event. May this plaque . . . express our grateful sentiment and voice our prayers in memory of those who served so nobly on land, at sea and in the air, to protect our lives, our fortunes and our sacred honor." Mr. John Eibeck, honorary president of the CV, served as the bearer of the plaque. About ninety members of the CV and NCWU, from Connecticut, New York, New Jersey, Pennsylvania, and Missouri, attended.

Following the ceremony the participants attended a lunch in the Mayflower Hotel in Washington, in honor of Bishop McCarty, Bishop Ireton and other dignitaries.

Two New Editions

NEW editions of two CB pamphlets were ordered in the course of the past month to keep pace with the demand. They are "Directives for Catholic Action," compiled by Fr. James D. Loeffler, S.J., and "Contraception, A Common Cause of Disease," by Dr. Frederick W. McCann. Outstanding among the orders was a request for 250 copies of the latter booklet from a chaplain of a number of State institutions in Pennsylvania. The sale of this pamphlet is restricted to physicians, priests and nurses. Copies are 15 cents each.

The other publication has been hailed as unique among pamphlets devoted to Catholic Action. It treats of the matter authoritatively, embracing the letters of Pope Pius XI on Catholic Action, addressed to a number of prelates in various parts of the world. A study-club outline has proved valuable to those engaged in the study of the theory and application of Catholic Action principles as laid down by the late Pontiff. Copies of this brochure are 10 cents each.

New State Branch Periodical

A WELCOME addition to the field of CV State Branch organs began its career last month. It is the *Catholic League's Digest*, publication of the Wisconsin section. We have repeatedly urged the inauguration of periodicals of this type as valuable cohesive agencies to bind the member units of a State Branch together.

Outstanding among present publications of this kind are the *Catholic Layman* (Texas), the *Quarterly Bulletin* (New York), the *DRKS Bulletin* (California), and such periodicals as the *Verein's Bote*, the *Catholic Record*, and the *Knights of St. George*, organs of the Cath. Aid Association of Minnesota, the Western Catholic Union (Illinois) and the *Knights of St. George* (Pennsylvania), with which our organizations are closely associated.

The new *Digest* is a four-page publication (page size 8½ x 11 inches) "dedicated to the study of social and economic problems." Its first issue presents a history of the CV and an account of its program, and a page of miscellaneous news, including the announcement of the State Branch and national conventions.

Letters of commendation from Most Rev. Moses E. Kiley, Archbishop of Milwaukee, and Most Rev. Aloisius J. Muench, Bishop of Fargo, are reproduced. Archbishop Kiley remarked: "I heartily approve the publication of your *Catholic League's Digest*. The Central Verein has always been in the vanguard of Social Activity, and a small publication reaching all your members is certainly a move in the right direction."

Copies were mailed not merely to every society but to every member of the State Branch.

"Little Drops of Water"

WHILE only 25 individual gifts to the Central Bureau Emergency Fund were received during the month ending May 18th, they amounted to \$207 and bring the total number of contributions to 573 and the cash total to \$3499.62.

Outstanding among the offerings of the month was that of \$50 from a Diocese in a North Central State. Writing in the name of the Bishop the chancellor requested 500 copies of "Guide Right" and "The Name of God." From each of the Maryland Branches of the CV and NCWU the fund has received \$10.

To our members and friends we would again say: please remember the CB military welfare program by contributing as liberally and as frequently as you can to the Emergency Fund.

Catholic Action Award to CV Trustee

CITED as a "distinguished leader in the work of the Central Verein," Mr. Michael Mohr, of Colwich, Kan., has been named the recipient of the Catholic Action award conferred annually by the Sacred Heart Junior College, Wichita, upon some outstanding layman or lay woman of the Diocese.

Presentation of the medal to Mr. Mohr, trustee of the CV, was scheduled for May 26th, to be made by Most Rev. Christian H. Winkelmann, Bishop of Wichita. Announcement of the award was published as the "banner-line" story of the May 7th issue of the *Advance-Register*.

Mr. Mohr has been a member of St. Mark's Parish for more than fifty years, having settled in that community immediately upon his arrival in this country from Trier, Germany, in 1892. He helped organize the CV of Kansas and served as its president for eighteen consecutive years. In addition, Mr. Mohr has missed only one national convention of the CV in the past thirty years.

A Continuing Need

ACTING on behalf of St. Charles Conference, Society of St. Vincent De Paul, Detroit, Mr. John N. Jantz requested and paid for 500 copies of "Guide Right," adding:

"We wish to turn them over to the chaplain of the Naval Armory for distribution. About every two months a class graduates from this naval school. The pamphlets distributed to the men on different occasions were very much appreciated and put to good use."

"I am tardy in acknowledging the receipt of the pamphlets you sent me after our conversation in your office," so writes a chaplain. "They were very popular in our rack, especially during Holy Week. Some of them I gave to a few Catholic chaplains, who had just arrived with a regiment of men all hungry for literature. It is truly surprising how these men carry off Catholic reading matter." In addition the chaplain states: "Could use 50 or 100 copies of 'A Martyr to the Seal of Confession.'"

Demand for Catholic reading matter for the use of

men with the armed forces of the country will increase, if anything, during the next year or two. The Bureau does not lack manuscripts it would like to publish but the means to do so. Why we must be prepared to do our part in this particular field, is evident to us from the fact that we know that in a certain army hospital a Catholic boy was given two books of an objectionable kind, one of which was Zola's novel "Nana," and the other Machiavelli's "The Prince."

We were recently reminded of the war work the Bureau engaged in in 1917-18 by the remarks of a college professor who wrote us:

"Are you again doing work similar to that with which you so generously helped us in World War One at Fort McPherson? I recall your sending us money when army red tape held up our school plans."

This particular case we remember quite distinctly. Some linotype machines had been set up at a rehabilitation center, or cripples' school, but the motor was lacking, because of the reason pointed out by the writer of the note. The Bureau was able to procure a motor, paying \$125 for it. But let it be said to the credit of the army that, when Fort McPherson was abandoned, we were paid the full price of this piece of machinery.

At another time the army was not able to furnish the school the required typewriters. The writer of the communication, from whose letter to us we have quoted, discovered the possibility of renting them from agencies in Atlanta. The CB agreed to pay the rent and in consequence instruction was begun.

Endorsement

AFTER a struggle lasting many years Catholic fraternal insurance companies are coming to be recognized by Catholics generally and also by commercial organizations as financially sound, equipped to plan the insurance program of virtually any person.

More eloquent than the casual endorsement by a friend is the rating granted fraternal by such agencies as Dunne's Insurance Reports. In its 1943 report of the Catholic Life Insurance Union of Texas, for instance, this company is rated A+ (excellent). The statement points out that all resources "have been invested in securities of excellent quality, that are diversified and yield a very good return. The liquid condition of the company is excellent." Special attention is called to the gain of 11.84 percent in assets for 1942.

Dunne's Report likewise considers the mortgage loan account of the society as excellent. "Real estate is carried at the conservative valuation of \$35,240. In our opinion the real estate is carried at far below its actual worth and the society has handsome profits in this item." Similarly, "the reserve basis is very strong . . . The degree of solvency was 138 percent, *which is very high and above the average* for the business of insurance as a whole."

And more of the same. Concluding: "From the foregoing analysis of the Catholic Life Insurance Union, we conclude that it is entirely worthy of high public confidence and so recommend it." A valued tribute indeed, one to inspire trust and confidence, proof of the function and importance of Catholic fraternalism.

Filling a Need

DESPITE the war our mission friends have been able to find time to continue their efforts in behalf of missionaries and their flocks, whose plight has been rendered more serious by wartime restrictions. The quantity of gifts dispatched from the Central Bureau so far this year does not equal that of former years, but the amount we have been able to send has been all the more appreciated because it was prepared at great personal sacrifice, chiefly on the part of our women's units, from whom the majority of the articles are received.

To thirty-seven mission stations in several sections of the United States and Canada we directed a shipment of clothing, hats, shoes, medical supplies and toys, on April 30th. Some idea of its size can be gained from the freight tickets. In all, the consignment weighed 5150 pounds and cost \$140.38 in shipping fees.

From the District Fronts

ST. PAUL'S Catholic City Federation conducted its final meeting of the season on May 2nd in Assumption Hall, combining its St. Boniface Day observance with the session. Two years ago the association dispensed with its St. Boniface Day Program to center its efforts on the Eucharistic Congress and last year held it, as again this year, in conjunction with the May assembly.

Mr. Joseph Matt, K.S.G., editor of *The Wanderer*, was the principal speaker, detailing the life of the great saint. Mayor John J. McDonough spoke on "Public Improvement Revolving Fund," emphasizing particularly the city's problems, including the contemplated suspension of the "City Bank." An open forum followed.

Members of the New York City federation have purchased many thousands of dollars worth of war bonds, it was reported at the monthly session held April 28th in the Kolping House. They have likewise contributed money and time to further the objectives of the Red Cross. The meeting was occupied largely with plans for the celebration of the jubilee of Fr. Joseph Assmuth, S.J., director of the Kolping Society (reported elsewhere in this issue). Mr. William J. Kapp was re-elected president of the organization for the coming year.

It is not known how many federations and leagues of the CV will sponsor St. Boniface Day programs this year. The Allegheny Section has made plans for such an observance, however, having placed the matter in the hands of a committee. The event is scheduled to be held in Pittsburgh.

More than two hundred members of the St. Anthony's Benevolent Society, St. Louis, one of the larger units of the CV, participated in the organization's annual Communion Breakfast on a recent Sunday, having received Holy Communion in a body at an early Mass. Speakers included Fr. Bernard Wewer, O.F.M., who has attended every breakfast of this society in his long years as pastor of St. Anthony's, President Joseph H. Benz, Mr. Herman B. Gerdes, member of the society and president of the CU of Missouri, and honorary presi-

dent Mr. John P. Rehme. Although the society is 55 years old two charter members attended the breakfast.

One of the outstanding events of the Volksverein's (Philadelphia CV district league) calendar is the observance of the issuance of *Rerum novarum* and *Quadragesimo anno*, which takes place in May. This year the officers provided for two addresses at the commemoration, held May 14th in the organization's meeting hall. Fr. Anthony Ostheimer, the first speaker, stressed, what is all too rarely referred to, the fact that labor has duties as well as rights. He likewise cautioned his hearers against the danger of "communistic boring from within" labor unions.

Brother Augustine, of the Department of Sociology, La Salle College, delivered the second address, "Youth and Us," referring to the extensive survey of youth conditions he had made in Washington preparatory to securing his doctorate of philosophy. Fr. Andrew P. Brown, of the faculty of the Roman Catholic High School for Boys, in Philadelphia, acted as chairman of the all-German program in which students of his classes participated. The following speeches were made: "Pope Leo XIII," by William Laux; "The Workers' Pope," by Bern. Benischke; a humorous broadcast by Joseph Quirk; and "Unser Verein," by Thomas De John. Local presidents Charles F. Gerhard and Miss Irma Seelaus likewise spoke briefly.

Quid Novi Ex Africa?

FORTUNATELY not merely stories of battle and carnage come to us from Africa. There is, for instance, the really cheerful communication, addressed to the Bureau by the Apostolic Vicar of Kimberley, So. Africa, Most Rev. H. J. Meysing, O.M.I.:

"You will be pleased to learn that our mission work is still progressing satisfactorily in spite of many unavoidable difficulties. Some of our larger missions are even flourishing; others have, however, suffered owing to the lack of funds and the absence of priests. There are now 20,000 Catholics in our Vicariate, which is a very consoling figure when compared with only one thousand Christians in 1925. Although we must economize and restrict our mission tours through the vast districts, we have been able to maintain our mission work in accordance with the standard established in past years. We have even been fortunate enough, thank God, to do some building.

"A few days ago we opened, in the presence of the mayor of the city and a large gathering of people, a new wing to the existing St. Francis Xavier School for Colored and Indian children. At Taungs, a large native reserve, our good brothers are busy completing the fine St. Konrad's Hospital. For lack of funds and absence of our brothers we had been obliged to suspend work on the project for a few years. The hospital, now nearing completion, will grant much relief to our needy and suffering people. Another piece of good news has to do with the extension of St. John's Dispensary at Kraaipan, conducted by two zealous and brave ladies, who under most trying difficulties have built up this charitable work for the benefit of our natives."

"In recording this progress," Bishop Meysing concludes. "I wish to extend to you our most heartfelt gratitude for all the encouragement and the assistance received by us from the Central Bureau."

Jubilees

IMPRESSIVE ceremonies marked the commemoration by Fr. Joseph Assmuth of the fiftieth anniversary of his profession as a member of the Society of Jesus. Two functions heralded the event, conducted in New York on May 2nd and 9th. The first of these was sponsored by the Jesuit Fathers at Fordham, where Fr. Assmuth has been professor of biology and entomology since 1924.

Because the actual anniversary date of his profession occurred in Lent (April 10th), the observance was postponed until May 2nd. The ceremonies included a solemn high Mass celebrated in the University Church by the jubilarian, with Fr. J. Harding Fisher, S.J., rector, preaching the sermon, and a banquet in the evening. The rector and the jubilarian were the speakers at the latter function.

Ever since he came to this country Fr. Assmuth has been closely identified with the Kolping Society. This group acted as host to their benefactor and leader on May 9th. The day got under way with Mass celebrated in St. Joseph's Parish, by Rt. Rev. Msgr. Henry B. Laudénbach, of Buffalo, former spiritual director of the CV of New York, and corporate reception of Communion by the members. At the breakfast Fr. Raymond W. Schouten, S.J., was the speaker. Fr. Assmuth then celebrated solemn high Mass, the sermon of which was preached by Fr. Rudolph Kensy, S.J.

In the evening the jubilarian was guest of honor at a banquet, at which he was presented with a hand-painted testimonial. Congratulations were extended by numerous speakers, including representatives of the CV and the NCWU. Msgr. Laudénbach was the principal speaker.

Fr. Assmuth has had a colorful career. Born February 21, 1871, in Bockwitz, a Protestant village near Wittenberg, Westphalia, Germany, he was educated in local schools and by private tutors, and later at Paderborn. Following his entrance into the Society of Jesus in Blijenbeek, Holland, he studied at Exaeten and Valkenburg, both in Holland, and then taught at St. Xavier's High School, Bombay. After his ordination at Valkenburg by Archbishop Dalhoff of Bombay, Fr. Assmuth studied zoology at Leipzig and then completed his tertianship at Roehampton, England. From 1907 until 1910 he studied zoology, botany and paleontology at Berlin University, in the latter year receiving his doctor of philosophy degree. For the next four years he taught biology in Bombay, but in 1914 was interned in India. Ultimately was sent to England and later to Germany as an exchange prisoner of war. For the next three years he was chaplain of an army division.

After the war Fr. Assmuth taught religion at Muenster, until 1923, when he became professor of mathematics and natural history in Hamburg. He arrived in the United States on June 30, 1924, to take up his duties at Fordham; on November 14th of the same year he was chosen president of the New York Kolping Society.

In the month of May two friends of the CV enjoyed the rare distinction of observing the diamond jubilees of their ordination. They are Fr. Charles H. Krekenberg, of Quincy, Ill., and Fr. John Schramm, of Josephville, Mo. The former commemorated his anniversary on May 20th, the latter on May 12th.

Fr. Krekenberg, a native of Warendorf, Westphalia, Germany (born September 2, 1859), studied in the American College, Louvain, was ordained May 19, 1883, arriving in Alton, Ill., on September 20th of the same year. The following February he was commissioned by Bishop Baltes to found the new parish of Sacred Heart, Springfield, serving as its pastor until ill health forced his retirement in 1920. The jubilarian then took up his duties as chaplain of St. Vincent's Home, Quincy, where he has remained ever since. Fr. Krekenberg has long been a friend of the CV and the CU of Illinois, contributing frequently to the Central Bureau library.

The jubilee was featured by solemn high Mass in the Home, with Bishop James A. Griffin, of Springfield, presiding and also preaching the sermon. A dinner was served the visiting priests following the Mass.

Fr. Schramm is the oldest priest in the St. Louis Archdiocese, having celebrated his 87th birthday on April 7th. He too was born in Germany, in Werden. His early studies were undertaken in Bonn and his seminary course completed in Steyl, Holland, and St. Francis Seminary, Milwaukee. Following his ordination on May 12, 1883, Fr. Schramm served successively as assistant at St. Mary's Parish, St. Louis, chaplain of the Ursuline Academy, St. Louis, and assistant at St. Peter's Parish, Jefferson City. In 1885 he founded the parish in Elston, building a church and rectory; while in this area he founded St. Michael's Parish in Russellville. Two years later he returned to St. Louis, serving as assistant at a number of parishes in the city and environs, in 1893 founding St. Barbara Parish, also in St. Louis. After eleven years, on April 7, 1904, he assumed the pastorate of Sacred Heart Parish, Richfountain, laboring there until September, 1922, when his health failed. Somewhat recovered by the spring of the following year, he was appointed pastor of St. Louis Parish, Bonnots Mill, and in 1924 was named pastor of St. Joseph's Parish, Josephville, where he has remained as the active pastor ever since.

The jubilee ceremonies included a special mass celebrated by Fr. Schramm. A large number of priests were on hand to felicitate their fellow worker in God's vineyard. At the May 2nd meeting of the St. Charles Deanery District League, CWU of Missouri, Fr. Schramm was presented with a check by the men's section.

On April 28th Guardian Angel Parish, of Oran, Mo., and Fr. Michael G. Helmbacher, its pastor, commemorated a joint golden jubilee. Of particular significance is the fact that all but four years of his priestly career have been spent as pastor of this parish. The church property includes a rectory, sisters' residence, school, and church, all built under Fr. Helmbacher's supervision.

Born in St. Louis, Fr. Helmbacher was ordained by Bishop Janssen in the Belleville, Ill., Cathedral on Janu-

ary 29, 1893. Two years after his assignment as assistant pastor at St. Boniface Parish, St. Louis, he was appointed pastor at Bloomsdale and in 1897 pastor at Oran. His predecessor was Fr. George Koob, another friend of the CV now laboring as pastor of a suburban St. Louis parish.

Fr. Helmbacher has been closely associated with the CV and has long been interested in the credit union movement.

Bonds for Gifts

SOME months ago we suggested that members of the CV contribute war bonds to the Central Bureau as part of their offerings to the Expansion Fund. We are happy to report that a number of societies and members have complied with this suggestion.

We feel that more could be done by the constituent units in this direction, however. This activity, as previously outlined, serves to overcome the objection of a society that might wish to aid the Bureau but hesitates to appropriate any money for this purpose, so as to maintain its purchases of bonds. By following the plan indicated, of purchasing bonds in the name of the Bureau, members and societies will be helping both the institution and the war bond drive.

The suggestion should be adopted by officers of the State Branches, now engaged in campaigns to increase the Bureau's funds. Money turned into bonds for this purpose will be credited to the bond-selling record of the contributing organizations and to the individual States' quotas.

The bonds which we are authorized to hold are of Series G. Have them made out in favor of The Catholic Central Verein of America, A Corporation.

Necrology

IT is with a keen sense of loss that we report the death of Rt. Rev. Msgr. John A. Schaffeld, "Father John" as he was affectionately known to his parishioners. The pastor of large St. Michael's Parish in Cleveland, sometime spiritual director of the CWU of Ohio and the Cleveland District League, the venerable friend of the Central Verein, Msgr. Schaffeld died as he had lived: in the active service of others. For death came suddenly the evening of May 12th, as he was blessing the rings of the junior class at the high school. That morning he had taught the high school history class, as was his custom, and had performed his other routine duties throughout the day.

Only last December 17th Msgr. Schaffeld, who was 76 years old, celebrated the golden jubilee of his ordination. At that time he received the felicitations of thousands of Catholics and non-Catholics in Cleveland, and even of members of parishes he had served years ago.

The deceased was born in Baltimore on January 18, 1867, the son of a carpenter who had come to this country only a few years earlier from Westphalia, Germany. The family moved to Cleveland when the future priest was a boy. After completing his studies in Buffalo and Cleveland he was ordained on December 17, 1892, and was sent to St. Mary's Corners, at Swan-

ton, in northern Ohio. On June 30, 1901, he was named pastor of St. Paul's Parish, Norwalk, remaining there until appointed pastor of St. Michael's on January 25, 1913. Thus he had completed his thirtieth year as pastor of this parish.

Msgr. Schaffeld served for a time as dean of the west side deanery, and since 1938 had been diocesan consultant. On December 23, 1934, he was created a domestic prelate with the title Rt. Rev. Monsignor. Especially in former years Msgr. Schaffeld frequently attended conventions of the CV and the NCWU. While unable to do so in later years he retained his interest in our organizations until the very end. Survivors include a brother and six nephews. The funeral took place on Monday, May 17th.

Miscellany

THE article, "An Earnest of Good Will," by Mr. F. P. Kenkel in the May *SJR*, was reprinted in the *Congressional Record* for May 7th.

Dealing with the question of reciprocal trade agreements, the article was inserted in the *Record* by Congressman John J. Cochran, of St. Louis.

The joint proceedings of the 55th convention of the CV of Connecticut and the 16th annual meeting of the women's section came from the press within the past month and copies were mailed to all societies. A copy has also been deposited in the CV Library, as customary.

The proceedings are attractively arranged, giving a record of the various sessions of the assembly, conducted in Meriden on June 7-8. The 27-page booklet is bound in green stiff paper.

Officers of the CV and CWU of Pennsylvania have announced that the annual convention of the Branches will take place in Allentown on July 25-26. This information is especially noteworthy in view of the fact that no convention could be held last year.

The executive boards of the CU and CWU of Illinois have voted to conduct their assembly this year in conjunction with the national convention in Springfield.

Fr. Richard Felix, O.S.B., director of the Defenders of the Faith, observed his silver priestly jubilee on May 9th. No elaborate celebration was held. As a jubilee gift fellow workers requested friends of Fr. Richard to contribute to the continuance of his work of distributing apologetic leaflets and pamphlets to Catholics and non-Catholics, of preparing records on Catholic subjects for broadcasting, etc.

The jubilarian has attended numerous CV conventions, national and State. He addressed both the New York and St. Louis assemblies, for instance.

For long years president of the venerable St. Michael's Society of Poughkeepsie, N. Y., Mr. J. B. Wermuth has established an In Memoriam Enrollment in behalf of his wife, the late Mrs. Anna B. Wermuth. In his letter to the Director of the Central Bureau he remarks that such a testimonial is a fitting remembrance of his life's partner.

We suggest this as a noble custom for widows and widowers to honor the memory of their deceased help-mates.

We have referred from time to time to the affiliated units of the CV which order a large number of copies of *Social Justice Review* for distribution among their members. Pre-eminent among them is the Ss. Peter and Paul Society of San Francisco, which since 1931 has defrayed the cost of ten copies a month.

Among parishes which dispose of the magazine at the church door is St. Francis de Sales Parish, St. Louis. Since last November five copies have been sold each month in this fashion.

Something new in anniversary presents has been devised by the Kolping Society of New York. When their director, Fr. Joseph Assmuth, S.J., recently celebrated his golden jubilee as a Jesuit, the members presented him with a Life Membership in the Central Verein. They report they felt this would be a more fitting testimonial than the customary type of anniversary gift.

Other societies might well honor faithful officers and spiritual directors with a similar membership on the occasion of anniversaries and jubilees. It is a gift that will endure, for upon a Life Member's death his name is immediately transferred to the CV In Memoriam Enrollment.

In spite of the turmoil occasioned by the war, the postal service in such countries as China has proven most dependable. Thus one international institute at least has remained true to its mission, in accordance with one of the inscriptions on the Post Office building in Washington.

In proof of our assertion let us quote from a letter addressed to us by the Rector of St. Mary's College, Kurseong, India:

"The four packages of books, the shipment of which you announced in your letters, reached us safely a little before Christmas and I come to thank you very sincerely for them all. Most of the books you sent we did not have, and of some which we had already, a second copy is welcome, because of the number of students who wish to make use of them."

We are furthermore assured that our interest in this library "is greatly helping now to provide for the many needs of our future priest-missionaries."

A theologian, writing from one of the distinguished monastic institutions of our country, comments as follows:

"Recently I received a copy of the Proceedings of the National Convention which was held in St. Louis last August. The report is, in my opinion, very complete, and grants an insight into the efforts and labors of the Catholic Central Verein and the National Catholic Women's Union."

From New York came the following remarks, signed T. J. D.:

"The book on the Proceedings of the St. Louis Convention has just been received. It has a very snappy and most appropriate cover. It certainly is an attractive change and one to be sincerely complimented."

The rather appalling ignorance of history revealed in the now celebrated survey among the seven thousand college freshmen made by the *New York Times* throws into clearer focus the St. Louis CV convention resolution on Historical Study. This pronouncement states in part; "Knowledge of a people's past is essential to those shaping the present and planning for the future."

Probably it was the *Times'* experience prompted the discussion of the topic at the April meeting of the Rochester, N. Y., Federation of the CV. In any event discussion of such topics will be of substantial value to the participants as well as to the general audience. There is food for thought in any of the convention resolutions.

Andrew Kloman, Founder of the Carnegie Steel Company

(Continued from page 96)

Their marriage had been blessed by three children, two sons, Andrew—named after his sponsor and uncle—and John, and one daughter, the brilliant Mrs. Mary Kloman Schmidt. The second Andrew Kloman, a successful business man, died in 1929 at the age of 58. Mrs. Schmidt died on Oct. 11, 1937, leaving one son, Henry Kloman Schmidt, at present professor of music at the Carnegie Institute of Technology and organist at Holy Rosary Church in Pittsburgh.

The finer arts were cultivated in Andrew Kloman's family by his son Karl, who lived for many years in New York, was a member of the St. Patrick's Cathedral choir, traveled extensively in the pursuit of his artistic career, and left a daughter Margaret, who entered a religious community in Paris, France, in 1913.

From the foregoing exposition we can readily see that the names of the two Catholic Kloman brothers are written in large letters in the annals of American steel manufacture. Inasmuch as the Carnegie concerns were to form the backbone of the United States Steel Corporation on Mar. 2, 1901, some writers regard the famous Kloman forge of 1858 as the "cradle of the United States Steel Corporation," and the Kloman brothers as the founders of that great trust company which wrested the steel supremacy of the world from England.¹³⁾

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

¹³⁾ The writer gratefully acknowledges the valuable assistance extended him in this work by Mr. Karl Kloman, grandson of the illustrious Andrew Kloman, for information and literature which do much toward correcting the colored presentation of Andrew Carnegie and his worshippers.

DAS SOZIALE APOSTOLAT

DIE NUTZLICHKEITSMORAL DES MODERNEN STAATES.

IM verflossenen Jahre tagte zu Luzern die Arbeitsgruppe für Theologie und Philosophie des Schweizerischen Katholischen Volksvereins. Entsprechend einem von bischöflicher Seite geäusserten Wunsche nahm man bei dieser Gelegenheit die Vorarbeit für die Auswertung der ersten Enzyklika Pius XII, *Summi Pontificatus*, auf.

Zwei Referate lagen der Versammlung vor. Das des Herausgebers der *Schweizer Kirchenzeitung*, Hochw. Dr. A. Schlenker, über die Aufgaben der Kirche in der Jetztzeit, und ein zweites über den in der Ueberschrift angegebenen Gegenstand. Dessen Verfasser, Hochw. Universitätsprofessor Dr. Anton Rohner, O.P., Freiburg, führte aus, was wir nachstehend im Auszug wiedergeben:

Die Enzyklika „*Summi Pontificatus*“ erweckt den Eindruck von etwas ganz Ausserordentlichem. Es liegt weder im scharf abgewogenen Inhalt, noch in der fein geschliffenen Form des Rundschreibens. Man kann es jedoch herausfühlen, vielleicht so zum Ausdruck bringen: Im Bewusstsein seiner hohen Stellung und seiner grossen Verantwortung stellt sich der Pontifex zwischen Gott und die Not der Zeit, so dass ihm Gott und die Not der Zeit ganz gleich nahe sind. Im Angesichte Gottes sagt der Papst, wo die Ursachen der Not sind und wo man die Heilmittel dagegen finden kann. Er spricht deshalb nicht nur als oberster Lehrer, als gemeinsamer Vater der Christenheit. Er spricht auch als Richter und Prophet. Das gibt der Enzyklika die ausserordentliche Weihe, die über ihren allen Teilen liegt.

Jenen Teil der Enzyklika, in dem die Rede vom Staat und der Not der Zeit ist, teilt der Heilige Vater in zwei Abschnitte. Denn die Not der Gegenwart ist nicht die Not eines einzigen Volkes, sondern die Not aller Völker oder droht sie für alle zu werden.

I.

Der absolute Staat und die innerpolitische Not des Volkes.

Obleich der Papst durchgängig ganz konkrete Verhältnisse im Auge hat, wäre es doch verfehlt, anzunehmen, seine Absicht beschränke sich auf die Verurteilung gegenwärtiger Zustände. Er richtet den Blick auf jene Zusammenhänge im

politischen Leben, die der Schöpfer in allgemeinen Umrissen in die menschliche Natur hineingezeichnet hat. Deshalb geht die Enzyklika nicht nur dieses oder jenes Volk an. Sie ist ein Aufruf an alle, die verantwortlich sind für das Wohl der menschlichen Gemeinschaft, endlich einmal eine gründliche politische Gewissenserforschung anzustellen. Für eine solche stellt die Enzyklika die Grundsätze auf.

Ein erster Grundsatz kann so formuliert werden: Der absolut autonome Staat kennt keine andere als die Nützlichkeitsmoral. Der Papst sagt nicht: Dieser oder jener Staat hat sich absolut autonom gemacht. Er sagt nur: Wenn ein Staat sich selbst zur letzten und höchsten Instanz macht, dann verfällt er notwendig der Nützlichkeitsmoral. Ob und in welchem Masse ein Staat seine Autorität als schrankenlose auffasse, unterliegt der eben genannten Gewissenserforschung der Staatsmänner. Also nicht Tatsachen will der Papst konstatieren. Er stellt Grundsätze fest.

Die Nützlichkeitsmoral liegt im Wesen des absolut autonomen Staates. Wie sich nämlich der Egoismus des Einzelnen zu seinem Leben verhält so verhält sich die absolute Unabhängigkeit des Staates zu seinem Verhalten. Der Egoist eben kann, — soweit er Egoist ist — gar nichts anderes, als gut und recht anerkennen, als was ihm nützlich erscheint. Mithin kann auch ein Staat oder Volk oder eine Nation oder Masse, die in sich selbst als dem absolut Höchsten ruht, nur noch Nützlichkeitswerte suchen und verwirklichen.

Die sittliche Natur des Menschen gibt der Person ihre Würde. Das Würdevolle, das Ehrwürdige, das Honestum, also das sittlich Gute im Vollsinn des Wortes liegt in jenen Zwecken, die vom Schöpfer in die menschliche Natur hineingezeichnet sind. Alle Zwecke aber, die der Egoist, Staat oder Einzelindividuum, sich setzt, haben nur Nützlichkeitscharakter. Dieses Utile der Utilitarismus ist aber nicht das wahre Nützliche.

Dass der absolut autonome egoistische Staat voll und ganz ausserhalb der von Gott gewollten sittlichen Ordnung steht, muss notwendig seine Folgen haben. Wohl kann ein solcher Staat unter gegebenen Umständen äussere Erfolge erreichen, aber es kommt doch der Augenblick, wo das unausweichliche Gesetz triumphiert. Es kommt der Augenblick, wo das Utile sich als Schein enthüllt und das ganze Gebäude zusammenbricht.

Der zweite Grundsatz heisst so: Der absolut autonome Staat muss aus innerer Notwendigkeit sowohl das Wohl der Einzelperson wie auch das Gedeihen der Familie schädigen und letzten Endes vollständig zu Grunde richten. Die Auswirkungen dieses Grundsatzes können wir in unsern Tagen mit eigenen Augen sehen. Die geheime Kraft aber, die sich da auswirkt, steht nicht so klar vor aller Augen. Das Rundschreiben macht sie uns sichtbar. Diese unheimliche Macht, die mit ihrer Nützlichkeitsmoral mehr oder weniger das ganze öffentliche Leben von heute beherrscht, ist die staatliche Herrschaftsgewalt, die sich zur obersten Richtschnur der sittlichen und rechtlichen Ordnung gemacht hat. Der Wesenszusammenhang zwischen dem absolut autonomen Staat und der Nützlichkeitsmoral wächst in einen neuen Wesenszusammenhang hinein: In das Verhältnis des Staates zum Einzelnen und zur Familie.

Jeder Einzelne hat seine eigene Natur, mithin eine ihm eigentümliche Aufgabe, bei deren Lösung er sich an sein eigenes Gewissen gebunden fühlt. Der Staat hat die Pflicht, die private Tätigkeit des Einzelnen zu fördern, zu regeln, zu überwachen, um sie einheitlich auf das gemeinsame Wohl auszurichten. Aber er hat nicht das Recht, die Grundrechte des Einzelnen zu verkürzen oder gar aufzuheben.

Die Ehe und die Familie hat ihr eigenes Wesen mit eigenen Zielen und eigener Gesetzmässigkeit. Der Staat kann das Ehewesen überwachen, schützen und ordnen und die Kindererziehung zum Wohle des Ganzen unterstützen. Er hat aber kein Recht, die Eigenrechte der Familie zu missachten oder gar allmächtig auszulösen.

Der absolute Staat aber wird kraft seiner Nützlichkeitsmoral weder dem Einzelnen noch der Familie absolute Rechte zuerkennen. Er muss, wenn er konsequent sein will, sowohl die Privatinitiative wie die Erzieherrechte und -pflichten an sich reissen, so oft es seine Zwecke erfordern. Das bedeutet Zwiespalt zwischen der gottgewollten Ordnung und der selbstgemachten Ordnung des Staates. Den grössten Schaden daraus werden zunächst die Einzelnen, die Familie und das kommende Geschlecht haben.

Diesem absoluten Staate gegenüber macht sich der Heilige Vater zum Anwalt der Jugend. Die Not der heutigen Jugend erscheint ihm als die höchste Not. Es ist, wie wenn der Heilige Vater beim Niederschreiben des Abschnittes über die Erziehung seine Feder in die Bitterkeit seines Herzens getaucht hätte, um all dem Ausdruck zu ver-

leihen, was er empfinden musste beim Gedanken an alle Einengungen, die der naturgemässen und christlichen Erziehung von Seiten autoritärer Staaten auferlegt werden.

Der Lehrer und väterliche Anwalt spricht auch als Prophet und Priester: Die Rechte des Gewissens sind heilig. Gut und Blut mag der Staat fordern. Auf die unsterbliche Seele hat er kein Recht. Wehe denen, die den von Gottes Gesetz umfriedeten Bannkreis der Familie nicht achten, die der Jugend den Weg zu Christus versperren wollen. Sie werden an sich die Wahrheit des Prophetenwortes erfahren: „Alle, die Dich verlassen, werden in den Staub geschrieben.“

Der dritte Grundsatz lautet so: Der absolute Staat vernichtet sich selbst. Damit ist wiederum ein Wesensgesetz ausgesprochen und auch dieses ist in der Nützlichkeitsmoral des absolut autonomen Staates begründet. Es lassen sich dafür im Rundschreiben zwei Gründe nachweisen.

(Schluss folgt)

Päpste jüngster Zeit über das Lesen der Heiligen Schrift.

DA wir alles in Christo erneuern wollen, ist uns sicher nichts erwünschter, als dass unsere Kinder (Gläubigen) die Sitte annehmen, Ausgaben der Evangelien zu einer nicht nur häufigen, sondern auch täglichen Lesung im Besitz zu haben.

Pius X.

Was an uns liegt, ehrwürdige Brüder, so werden wir unaufhörlich alle Christgläubigen ermahnen, insbesondere die Evangelien und ebenso die Apostelgeschichte immer wieder zu lesen und in Fleisch und Blut übergehen zu lassen. Es soll keine christliche Familie mehr geben, die sie nicht besässe! Alle mögen es sich zur Gewohnheit machen, sie täglich zu lesen und zu betrachten!

Benedikt XV.

Kein Buch kann zur Seele mit so viel Licht und Wahrheit sprechen, mit so viel Kraft des Beispiels und mit so viel Herzlichkeit wie das hl. Evangelium.

Pius XI.

Wehe dem, der sein Haus mit Sünde bauet, und seine Gemache mit Unrecht; der seinen Nächsten umsonst arbeiten lässt, und giebt ihm seinen Lohn nicht.

Jer. 22, 13.

232 Societies Pay for their SJR Copy

EACH year the CV's general secretary requests affiliated units to defray the expense of the copies of *Social Justice Review* addressed to the societies. The request has been responded to by an increasing number of groups in recent years. So far this fiscal period 232 associated societies have sent their offerings of \$2 for this purpose.

As is so often the case in campaigns of this character, the leading State is Minnesota, with 49 responses. New York is second with 32, closely followed by Pennsylvania with 31. Illinois is fourth with 27, Missouri fifth with 23. Ten other States are representel.

The names of the societies which have answered the letter of Secretary Albert A. Dobie and contributed to this fund are:

Arkansas: St. Joseph Mutual Aid Society, Ft. Smith; Br. No. 662, CK of A, Ft. Smith; Br. No. 994, CK of A, Conway; Br. No. 79, CK of A, Little Rock; Br. No. 1124, CK of A, Seranton; St. Joseph Society, Little Rock; St. Joseph's Verein, Morrilton. Total, 7.

California: St. Boniface Benev. Society, San Jose; St. Joseph Unt. Verein, San Francisco; St. Francis Benev. Society, Oakland; St. Anthony Benev. Society, Los Angeles. Total, 4.

Connecticut: St. Boniface Society, New Haven; St. Peter's Society, New Britain; St. Joseph Benev. Society, Bridgeport; St. Mary's Cath. Club, Meriden; St. Boniface Society, Meriden; St. Stephan's Benev. Society, Hartford; St. Francis Society, Wallingford. Total, 7.

Illinois: St. Francis Society, Ottawa; Br. No. 2, WCU, Springfield; Ct. No. 108, COF, Chicago; St. Elizabeth H. N. Society, E. St. Louis; Ct. No. 61, COF, Wilmette; St. John's H. N. Society, Joliet; Br. No. 21, WCU, Joliet; St. Henry's H. N. Society, E. St. Louis; St. Martin's H. N. Society, Chicago; Br. No. 61, WCU, Chicago; St. Joseph Br. No. 20, WCU, Ottawa; St. Benedict's H. N. Society, Chicago; St. Mary's H. N. Society, Quincy; Br. No. 11, WCU, Quincy; Ct. No. 359, COF, Chicago; St. Joseph's Men's Society, Beckemeyer; Home Council No. 1, CK & L of I, Belleville; Br. No. 74, WCU, Chicago; Br. No. 14, WCU, E. St. Louis; Ct. No. 528, COF, Chicago; St. Joseph Society, Carlyle; St. Boniface Benev. Society, Peoria; Br. No. 134, WCU, Lincoln; St. Francis Society, Ottawa; Br. No. 142, WCU, Aurora; St. Augustine Benev. Society, Chicago; Ct. No. 245, COF, Elgin. Total, 27.

Indiana: St. Celestine Society, Celestine; St. Peter's H. N. Society, Ft. Wayne; St. Joseph Aid Society, St. Meinrad; St. Boniface Men's Society, Lafayette; St. Henry's Benev. Society, Evansville; St. Stephen Society, So. Bend; St. Francis Aid Society, Indianapolis. Total, 7.

Kansas: St. Joseph Men's Sodality, Marienthal; St. Joseph Society, Andale; Sacred Heart Benev. Society, Colwich; St. Marcus Men's Society, Colwich. Total, 4.

Minnesota: St. Jacobus Society, Minneapolis; St. Anthony Benev. Society, Watkins; St. Joseph Society, Arlington; St. Boniface Society, Hastings; St. Joseph Unt. Verein, New Ulm; St. Francis de Sales Society, St. Paul; Cath. City Federation, St. Paul; St. Lawrence Benev. Society, Faribault; St. Joseph Benev. Society, Minneapolis; St. Joseph Society, Sleepy Eye; St. Wendelin Society, Minneapolis; St. Peter Society, St. Peter; St. Michael's Society, Madison; St. Boniface Benev. Society, Minneapolis; St. Lucas Society, Hampton; St. Joseph's Men's Society, Richmond; Ss. Peter and Clemens Society, St. Paul; St. Joseph Society, St. Michael; St. Kilian Society, Wilmont; St. Michael's Society, Morgan; St. Joseph's Society of St. George, New Ulm; St. John Society, New Prague; St. John Society, Shakopee; St. Thomas Society, Clements; St. Joseph Society, Fairfax; St. Francis Society, Jordan; St. Nicolaus Society,

Hastings; St. Joseph GRCB Society, Eden Valley; St. Joseph Society, Winona; St. Joseph Society, Sauk Center; Ss. Peter and Paul Society, Loretto; St. Peter's Society, Chaska; St. Joseph's Society, Bird Island; St. Anthony Society, New Ulm; St. Mathias Society, Albertville; St. Joseph Verein, St. Cloud; St. John's Society, Lucan; St. Joseph Society of St. Joseph's, Jordan; St. Bonifacius Aid Society, St. Bonifacius; St. Anthony Benev. Society, St. Paul; St. Joseph Society, Meire Grove; St. Leo Society, St. Paul; Ss. Peter and Paul Society, Belle Plaine; St. Joseph Society, Wadena; St. Benedictus Society, Rockville; St. Anthony Benev. Society, Delano; St. Francis Society, Victoria; St. Bernardinus Society, Cologne; St. Leo Society, St. Leo. Total, 49.

Missouri: St. Francis de Sales Benev. Society, St. Louis; St. Joseph Men's Sodality, St. Louis; St. Anthony's Benev. Society, St. Louis; St. Joseph's Men's Sodality, St. Louis; Br. No. 407, CK of A, St. Louis; St. Augustine Benev. Society, St. Louis; St. Joseph Benev. Society, Kansas City; Immaculate Conception Y. M. Sodality, Old Monroe; Br. No. 1038, CK of A, St. Louis; Br. No. 156, CK of A, St. Louis; St. Peter's Benev. Society, Jefferson City; Holy Cross Benev. Society, St. Louis; St. Martin's Benev. Society, St. Louis; Perpetual Help Benev. Society, St. Louis; St. Joseph Society, Union; St. Joseph Society, St. Joseph; Br. No. 552, CK of A, St. Louis; Married Men's Sodality, St. Louis; Br. No. 91, WCU, St. Louis; Holy Name Society, Cottleville; St. Joseph School Ass'n, Cape Girardeau; St. Aloysius Benev. Society, St. Louis; St. Boniface Benev. Society, St. Louis. Total, 23.

New Jersey: St. Benedict-Joseph K. U. Verein, Maplewood; Hudson County Branch, Union City; St. Joseph Sick Benefit Society, Newark; St. Nicholas Society, Egg Harbor City; Holy Family Lyceum, Union City; St. Leo Benev. Society, Newark; St. Boniface Benev. Society, Union. Total, 7.

New York: Holy Trinity Society, Syracuse; Kolping Society, Brooklyn; Council No. 438, CBL, Brooklyn; St. Aloysius Y. M. Society, Utica; Comm. No. 197, K of StJ, Rochester; St. Michael's Society, Poughkeepsie; St. Peter's Society, Syracuse; St. Joseph Benev. Society of St. Benedict's, Brooklyn; Fr. Nicot Council No. 253, CBL, New York; Kolping Society, Rochester; Local Branch, Brooklyn; St. John's Benev. Society, Rochester; Liberty Council, CBL, New York; St. John's Y. M. Benev. Society, New York; Kolping Society, New York; Holy Family H. N. Society, Rochester; St. George Benev. Society, Rochester; Local Branch, Buffalo; Comm. No. 292, K of StJ, Buffalo; St. Joseph Benev. Society of St. Michael's, Brooklyn; St. Herman's Benev. Society, Rochester; Local Branch, Schenectady; Melrose Council, CBL, New York; Local Branch, Syracuse; St. Boniface Society, Syracuse; Comm. No. 40, K of StJ, Rochester; Kolping Society, Buffalo; Holy Name Society, Syracuse; St. Laurentius Y. M. Benev. Society, New York; Comm. No. 43 K of St J, Rochester; Cath. Male Chorus, Brooklyn; St. Anthony Benev. Society, Rochester. Total, 32.

North Dakota: St. Joseph Society, Sykeston; St. Anthony Society, St. Anthony; Ss. Peter and Paul Verein, Karlsruhe. Total, 3.

Pennsylvania: St. Peter's Pfarrgruppe, Philadelphia; St. Mary's Church, St. Mary's; Br. No. 186 CK of StG, Pottsville; Br. No. 235, CK of StG, Pittsburgh; Br. No. 11, CK of StG, Pittsburgh; Br. No. 288, CK of StG, Northampton; St. Bonaventura Benev. Society, Philadelphia; Aloysius Hall Ass'n, Philadelphia; St. Henry's R. C. Benev. Society, Philadelphia; Br. No. 19, CK of StG, Pittsburgh; Br. No. 42, CK of StG, Honesdale; Br. No. 2, CK of StG, Pittsburgh; St. Alphonsus Benev. Society, Philadelphia; Sr. Holy Name Society, Coplay; St. Francis Society, Allentown; Br. No. 10, CK of StG, No. Braddock; Holy Family Sick & Ben. Society, Nazareth; Br. No. 173, CK of StG, Sunbury; St. Joseph's Parish, Easton; Br. No. 350, CK of StG, Coplay; St. Aloysius Y. M. Society, Allentown; Br. No. 12, CK of StG, Carnegie; Br. No. 199, CK of StG, Clearfield; St.

Bernard's R.C.B. Society, Bethlehem; Cath. Kolping Society, Philadelphia; St. Michael's Society, Fryburg; Br. No. 72, CK of StG, Bethlehem; Br. No. 48, CK of StG, Latrobe; St. Joseph Aid Society, Easton; Br. No. 73, CK of StG, Allentown; St. Peter's Jr. H. N. Society, Coplay. Total, 31.

Texas: Ss. Peter and Paul Society, New Ulm; St. Joseph Society of High Hill, Schulenburg; St. Joseph Society, Schulenburg; St. Joseph Society, Hallettsville; St. Joseph Society, Rowena; Ss. Peter and Paul Society, New Braunfels; St. Peter's Society, Lindsay; St. Louis Society, Castrovilla; St. Joseph Society, Nada; St. Anthony's Society, Harper; St. Joseph Society, Windthorst. Total, 11.

Wisconsin: St. Hubert Sick Benefit Society, Marshfield; St. Laurence Sick Benefit Society, Milwaukee; St. Peter's Society, Beaver Dam; St. Bonaventure Benev. Society, Milwaukee; Cath. Men's Ass'n, Racine; St. Joseph Mutual Aid Society, Stevens Point; St. Anthony Benev. Society, Milwaukee; St. Michael's Benev. Society, Kenosha; St. Peter Claver Aid Society, Sheboygan; St. Michael's Society, Madison; St. Boniface Society, Birnamwood; St. Joseph Benev. Society, Milwaukee; St. Andrew Society, Stratford; St. Peter's Benev. Society, Milwaukee; St. Joseph Society, Fond du Lac; St. Michael's Benev. Society, Milwaukee; St. Boniface Society, Sheboygan; St. Michael's Aid Society, Kewaskum; St. Joseph Sick Benefit Society, Chilton; Holy Trinity Sick Benefit Society, La Crosse. Total, 20.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported: \$4,435.54; Union County Branch N. C. W. U., N. J., \$10; St. George's Branch W. C. U., Chicago, Ill., \$1; Rochester Branch Catholic Kolping Soc. of A., N. Y., \$1; St. Francis Benev. Society, Washington, Mo., \$5; Rev. Chaplain E. J. Saunders, Ill., \$10; Holy Name Society, Aurora, Ill., \$5; Rev. J. Hensbach, S. D., \$2.50; St. Vincent de Paul Soc., Detroit, Mich., \$16; Rev. N. F. Speicher, Ill., \$1; Chaplain J. C. Ryan, Mass., \$30; St. Vincent's Society, Springfield, Ill., \$5; Rev. J. Stelmes, Minn., \$3; Rev. A. Gundrum, Wis., \$1; Diocese of Toledo, Toledo, Ohio, \$50; St. Joseph's Benev. Soc., Brooklyn, N. Y., \$5; St. Peter's Holy Name Soc., Fort Wayne, Ind., \$3; St. Peter and Paul Soc., New Braunfels, Tex., \$2.50; Rev. M. B. Alexander, Md., \$5; Ladies Auxiliary, N. C. W. U., Meriden, Conn., \$10; C. C. V. of A., Baltimore, Md., \$10; Holy Trinity Benev. Society, St. Louis, Mo., \$3; Rt. Rev. Msgr. J. S. Mies, Mich., \$10; W. P. Gerlach, Minn., \$3; St. George's Benev. Soc., Rochester, N. Y., \$5; Maryland Branch C. W. U., Baltimore, Md., \$10; Otto Jaeger, N. Y., \$5; Mrs. C. Vorwerk, Mo., \$1; Total to May 20, 1943, incl., \$4,648.54.

Donations to Central Bureau

Previously reported: \$181.37; John N. Jantz, Mich., \$2.50; A. W. Rudolph, Pa., \$2; St. Jos. Benev. Society, Union City, N. J., \$1; J. E. Dolan, Canada, \$1; Sundry minor item, .10c; Total to May 20, 1943, incl., \$187.97.

Central Bureau Expansion Fund

Previously reported: \$6,510.64; Catholic Kolping Society, New York, N. Y., for Life Membership of Rev. Jos. Assmuth, S.J., \$100; John B. Wermuth, N. Y., for "In Memoriam" of Anna B. Wermuth, \$100; Jos. H. Holzhauer, Wis., for bal. of Life Membership, \$50; W. W. Warren, Mo., a/c Life Membership, \$3.75; Total to May 20, 1943, incl., \$6,764.39.

St. Elizabeth Settlement

Previously reported: \$7,951.71; From children attending, \$333.32; United Charities of St. Louis, Inc.,

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg. Central 4888
411 North Seventh Street
SAINT LOUIS

\$415.35; Interest Income, \$4.70; Miss Amalia Grob, Tex., \$1; Total to May 20, 1943, incl., \$8,706.08.

Catholic Missions

Previously reported: \$6,791.41; Caritas, St. Louis, Mo., \$50; Mrs. C. Rebhan, Nebr., \$3; C. W. U. of N. Y., \$15; N. N. Mission Fund, \$15; S. Stuve, Mo., \$1; H. Renschen, Ill., \$1; St. Elizabeth Guild, N. Y., \$10; A. Hofer, Calif., \$10; F. Jungbauer, Minn., \$15; Total to May 20, 1943, incl., \$6,911.41.

Chaplain's Aid Fund

Previously reported \$541.70; Distr. League C. W. U., St. Louis, Mo., \$8.50; C. W. U. of New York, \$25; Chaplain J. C. Ryan, Mass., \$2.51; Total to May 20, 1943, incl., \$577.71.

Gifts in Kind

were received from the following men and organizations of men, including receipts of May 19, 1943:

Wearing Apparel: W. L. Wirthensohn, Mo. (12 pr. socks); S. Stuve, Mo. (used clothing, shoes).

Books, Magazines, Newspapers: J. B. Blankmann, Mo. (43 books); St. Engelbert's Parish, St. Louis, Mo. (newspapers, mags.); M. L. Wirthensohn, Mo. (mags., books, paper); S. Stuve, Mo. (1 lot paper, 7 mags.); H. J. Jacobsmeyer, Mo. (22 books); E. Gral, Pa. (mags. and booklets); Roland and Eugene Kaiser, Mo. (newspapers and mags.); Jos. Herz, Mo. (3 books); Rev. Aug. J. Alt, Mo. (mags.).

Articles for Church and Sanctuary Use: M. L. Wirthensohn, Mo. (1 lb. incense powder).

Miscellaneous: M. L. Wirthensohn, Mo. (4 stone mugs, cards); S. Stuve, Mo. (paint brushes, coat hangers, cards, pictures, games); Rev. Jos. A. Vogelweid, Mo. (2 five lb. cans of Dextri-Maltrose).

